

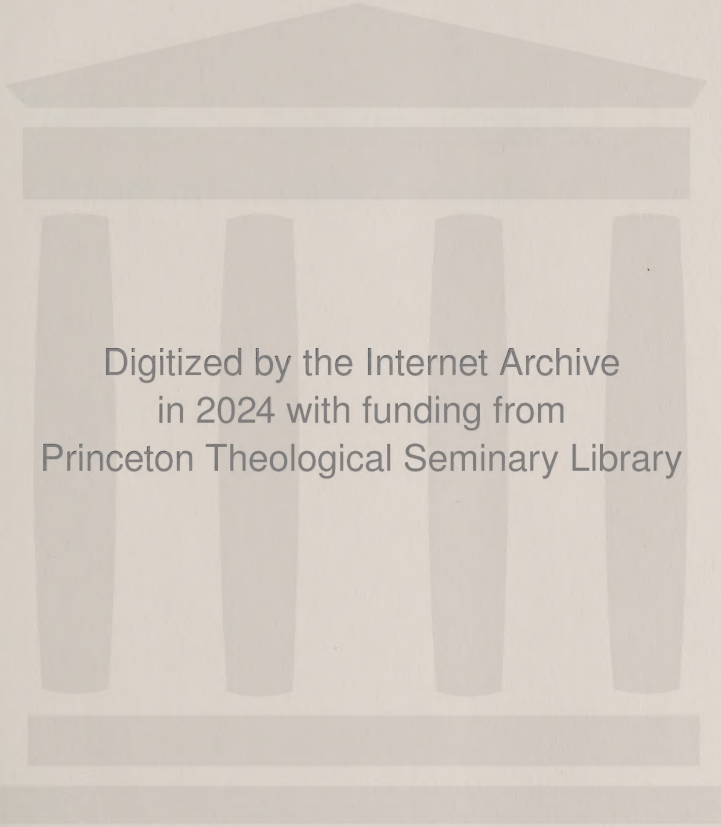
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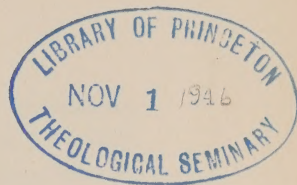




# The Catholic Apostolic Church

SOMETIMES CALLED IRVINGITE

*A Historical Study*



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KING'S CROWN PRESS

MORNINGSIDE HEIGHTS, NEW YORK

1946

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Printed in the United States of America

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KING'S CROWN PRESS

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## PREFACE

THIS SUBJECT is the result of a study of the Oxford Movement, which was parallel to it. To the work many have contributed, for which the writer is deeply grateful, but he refrains from indicating these by name because of preference on their part. Mention however may be made of two booksellers, Mr. Thomas G. Phillips of Cheltenham, England, and Mr. H. E. Copinger, Wembley, England, who besides providing books did much to contribute to the history of the Church up to the period of silence.

Special thanks are also given to Miss Elizabeth P. Andrews of Pomfret, Connecticut, for information regarding her father, the Reverend William Watson Andrews. To colleagues and to members of the staff of the Library of the Hartford Theological Seminary, with which the author has been connected, his thanks are due. Especially is this the case with reference to the Reverend Andrew L. Drummond of Alva, near Stirling, who has been unfailing in his help.

There are no doubt inaccuracies which could have been removed had this been read by someone connected with the Church, but it has been felt necessary not to have this done. The work is being done by an outsider.

New York City



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## CHAPTER ONE

### INTRODUCTORY

THIS ACCOUNT of the history and ways of a religious organization still existing is concerned with a section of Church History scarcely written upon. It is a neglected field among writers at the present time. An important exception, a work on *Irvingism* by the Reverend Edward Miller published in 1878 when the movement was still young, is scholarly and useful, but is clearly for the purpose of proving an Anglo-Catholic thesis and is therefore to be taken with caution.

The Catholic Apostolic group makes special claims for itself with reference to the rest of Christendom when the Second Advent takes place, and has therefore great expectations despite, to all appearance, its gradual extinction. Its message contains an element of permanence, which is not always recognized. Some are inclined to dwell on the peculiar aspects of the movement, whereas it has other and important contributions to make: theological, liturgical, and sacramental. No controversial matter is included or intended in this work.

In the pursuit of the subject the people themselves show at times, not without reason, an extreme reticence in discussing the things that pertain to their Church. Their writings are intended mainly for teaching and devotional purposes, not to provide material for historical investigation. They are sparing or careless in their use of dates. Many simply repeat verbatim what is given elsewhere, and there is, moreover, constant dependence on Cardale's *Readings upon the Liturgy*. The literature of the Church, chiefly pamphlets, is vast. Some is only for private circulation, but since it is now possible to obtain it from secondhand booksellers it may be assumed that the privacy of a hundred years ago no longer holds. Much of it is almost inaccessible or may be purchased only at prices practically prohibitive; and probably much has never been made public or is hidden away from the merely curious. Most of it is anonymous, which, while not impairing its devotional value for the faithful, makes it difficult for others to estimate its historical value; but by the aid of library catalogues and other

means at the writer's disposal the names of some of the authors have been traced, and are given in parentheses.

Catholic Apostolic people are not important numerically. They themselves have avoided giving statistics.<sup>1</sup> Accessions are infrequent. It is not likely, however, that the membership throughout the world is more than a few thousand.

The Church does not now make an appeal to people in general. Its doors indeed in some places are always open, the Churches are free to any worshipper, but there is no appeal to the passer-by through literature or through special preaching or lectures. A further reason is that they are existing under a period of silence imposed upon them in 1901, when the last of their 'apostles' died. According to this warning they may not discuss with outsiders, at length or at all, their hopes and desires. There is consequently a hesitancy—more marked in some communities than in others—toward helping enquirers, who are thus led to seek the desired information in other ways. This also explains why the historical part of this work does not attempt to cover the period since 1901. What has happened since then outsiders may not know unless they were to choose to trespass on the good will or the confidence of these brethren; but this has been consistently avoided in the present research. Nevertheless it is believed that the account here given is substantially correct. It represents the Church at its best and before the inevitable losses due to the lapse of years.

The present condition of the Catholic Apostolic Church is pathetic. There seems to be no advance either contemplated or dared. There is no initiative unless it be in respect to their own services and doings. Where there is a more or less complete ministry there is an imposing and attractive service, but the ministry itself is dying out, being composed mainly of able men but advanced in years. Young men are lacking because the sole ordaining power, the 'apostolate,' has come to an end, and the prophets who might have had some living message to meet this emergency have nothing to say. The dead hand of their 'apostles' and the silence of their 'prophets' are thus extinguishing this organization.<sup>2</sup>

Regarding sources, there are certain indispensable works. The quest

1. In the oldest period there is some little notice of statistics, e.g. in a pamphlet by Mr. F. V. Woodhouse. The United States Religious Census always provides some statistical information.

2. *The Manchester Guardian* (December 12, 1934): "The Catholic Apostolic Church now awaits dissolution within ten years, not because it has no funds—the tithe every member gives has made it comparatively affluent—nor from the lack of devotees, but simply because the belief on which the Church was founded was that the Second Advent was at hand. Twelve Apostles were appointed who alone had the power to ordain, and as the last apostle died in 1901 all the surviving ministers are either elderly or aged. The youngest in London is sixty-five. The one in charge of the Paddington



for source material has led to the use of libraries in several countries, that of New College, Edinburgh, being found the most valuable. The British Museum has a good collection. In Canada it has meant research in the Provincial Archives of Toronto and elsewhere, and the examining of Canadian religious journals and newspapers of the period in question. In the United States among other things the proceedings of the Episcopal, Congregational, and Presbyterian Churches have been consulted.

In the historical part of this work a study of Edward Irving himself is included, but only insofar as it helps to throw light on the history of the movement. There is no discussion, for instance, of the Gift of Tongues as it appeared in his day—a subject already dealt with, e.g., in Andrew L. Drummond's *Edward Irving and his Circle*.<sup>3</sup>

There will be found in the following pages a large amount of quotations from the sources. This method is deliberately adopted because of frequent inaccuracies or misstatements in the past about the movement, and because of the susceptibilities of the Catholic Apostolic Church itself in consequence. In the main the spelling and punctuation of the originals are retained. To avoid confusion the word 'apostle' is given in inverted commas when it refers to the newer 'apostles' rather than to the original Twelve.

An initial problem is that of the name of this group. Most people refer to them as "Irvingites" but of this name we have the emphatic repudiation by the people themselves, who assert that they are not derived from Edward Irving, and that their liturgy and organization were something altogether strange to him, who was none other than a Church of Scotland minister in London. It is right to recognize this view, in the interests of Edward Irving no less than of the Catholic Apostolic Church. But it will appear that they have much more from Irving than they recognize or are willing to admit. Hence this convenient title, universal in Continental usage, is employed sometimes in the following pages. On the other hand, the name "Catholic Apostolic" belongs to all Christian people rather than to a singular group. In some instances therefore, in order to avoid misunderstanding, quotation marks are used when this limited application is intended.

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Catholic Apostolic Church is eighty-nine, and one who conducted services in Gordon Square last week—there are still services every day—was ninety. These men are carrying on because there is none to succeed them, and it is realised the time is approaching when there will be none to do the work."

3. Andrew L. Drummond, *Edward Irving and his Circle*, p. 234. So. J. G. Simpson in *Enc. Rel. & Ethics*. The happy title, *Catholic Apostolic Church*, is due to the accidental enrollment by a clerk. A certain man was asked to what denomination he belonged. He replied, "The Catholic Apostolic Church worshipping in Newman Street." The clerk registered him as of the *Catholic Apostolic Church*.



*PART I*

HERALD OF THE MOVEMENT:  
EDWARD IRVING



## CHAPTER TWO

### THE PREPARATORY STAGE

AT THE LITTLE TOWN of Annan in Dumfries, not far from Carlisle, Edward Irving was born on August 4, 1792, the son of Gavin and Mary Irving. The father was a prosperous leather merchant and tanner. His name was pronounced Gayin, a corruption of the French Guyon, and was a reminder that the family had a French origin, a long way back, being either Albigensian or Huguenot refugees.<sup>1</sup> His wife's maiden name was Lowther. The Lowthers were connected with Cumberland, and according to a tradition in the family were descended from Martin Luther, from whose name theirs was derived. Both parents were strong characters, and would probably have become better known under more congenial circumstances. There were eight children of the marriage, three sons, two of whom died in the prime of life, and five daughters.

Edward began his schooling by going to the little Dame School of Margaret Paine's, an old lady said to have been related to Thomas Paine the sceptic.<sup>2</sup> When the time arrived for something more serious, he was sent to the school of Adam Hope. Hope was a Burgher Seceder,<sup>3</sup> a strict disciplinarian, strong classicist, and Socratic in his method. He has been described, and so made famous, by a later pupil of his, Thomas Carlyle.<sup>4</sup> Irving was indebted to him largely for his classical learning, and to him and another teacher, blind Bryce Downie,<sup>5</sup> for excellence in mathematics.

Even at this early stage some characteristic traits were to be seen in

1. T. Carlyle, *Reminiscences, Edward Irving*. (Edition used is Harpers.) It has not been thought necessary to give further references.

2. Oliphant, *Life of Edward Irving*, p. 8. (W. Jones), *Biographical Sketch of the Rev. Edward Irving* (1935), p. 4, says the story that she was Paine's aunt had never been challenged. But Andrew Drummond questions its accuracy: *Edward Irving and his Circle*, p. 16.

3. The Burgher Schism, 1747, was on the matter of the wording of a burghess's oath to the King, Burghers approving as against Anti-Burghers.

4. T. Carlyle, *Reminiscences, E. Irving*.

5. (W. Jones), *op. cit.*, p. 5.



Irving. The companions whom he preferred were older than himself. In his habits, appearance, and mannerisms he differed from other children. Instead of following the ordinary delights of childhood he would be found frequenting places associated with the history of Scottish Presbyterian worthies—heroes and martyrs for the faith. He was wont in those days, when he was about ten, to join Adam Hope's group, and "regularly trotted by their side to Ecclefechan for sermon listening, and occasionally joining in their pious discourse thither and back." <sup>6</sup> The proceeding was not much to the liking of the father who was a strong Kirkman, that is a member of the established Church of Scotland.

Those early years were no less a religious preparation for him. Annan was a more sophisticated town than some in Scotland. The minister, who was given to intemperance, could not command the respect properly due to the clergy,<sup>7</sup> and was no doubt answerable for some of the existing disrespect for religion and for the growth of a certain amount of infidelity. Irving himself had been brought up in the religious atmosphere and habits of Scotland: family religion, church going, and sabbath observance.

When he was thirteen Irving went to the University of Edinburgh, then as now a nonresidential institution. He lived in lodgings with his brother John, a student of medicine who later died in India. Irving graduated in 1809, at the age of seventeen, having already decided upon the ministry as his life work. To enable him to prepare for that work, and the tedious study involved, he took up as was customary a teaching position. During this time, by a university regulation making it possible, he was a partial student in Divinity, matriculating each year, doing his studies at home, and making only a periodic appearance as required at the University to deliver some prescribed discourse or to take certain examinations.

There is an account given in one of the biographies of his early years and characteristics by an intimate, probably none other than his bosom friend, Alan Cunningham. After speaking of Irving's "rectitude of conduct as a student" he continues:

He assumed nothing of rigidity of self-denial in human enjoyment; but his conduct was free from the stains of vicious indulgence, or immorality, at any period of his noviciate life. He associated with and lived in the world without restraint, joining the forms and fashions of mixed society, even to what would by some be set down as vulgarity. . . . He was fond of athletic exercises, in several sorts of which description he was an adept; few could excel him either as a pedestrian or as a swimmer: for these his fine manly frame was peculiarly

6. Carlyle, *op. cit.*

7. Oliphant, *op. cit.*, pp. 4, 5.

favoured, standing upward of six feet two inches, of Herculean make, and a person which might have been considered a perfect model of anatomy. . . . It is evident . . . that it only required circumstances to call forth the energies of a mind superior to the ordinary race of men; and there is strong proof, that to whatever profession he had devoted himself, he would have distinguished himself among his compeers.<sup>8</sup>

The author of this early biography can find no justification for the allegations which had been levelled at Irving in the days of his decline from popularity, and no early hint in Irving's life of the trends indicated. He sees no sinister motives in the shape of greed of money or love of popularity, but he does admit, as do others who knew Irving, the presence of vanity and of that credulity which allowed him often to be imposed upon by the undeserving.<sup>9</sup> There was however a seeming egotism which was really a desire to be loved, as he himself went out in affection to others. This characteristic, however misleading or unfortunate, must in no small measure have led to his success among the poor whose confidence and affection throughout life he was able to elicit spontaneously.

He completed the studies of the University of Edinburgh, and was proficient in science and theology. He was acquainted with a number of living languages, and this linguistic aptitude is witnessed by his offer to learn Gaelic within six months for Caledonian Chapel, and by his translating a Spanish work after six months' application to that language.<sup>10</sup>

At eighteen he took a teaching position at Haddington, where his ability created a favorable impression and secured admission for him to the best society of the place. One of these houses was that of Dr. Welsh, the leading physician of the place, whose little daughter Jane, whom the parents wished to have the best education possible, had him as her tutor.<sup>11</sup>

An account must here be given of Irving's affair of the heart. Dr. Welsh loved Irving as his own son, and soon a bond of affection grew up also between pupil and tutor. Jane Welsh was then only a child, but she grew up, and then the trouble began. But Irving, now in Kirkcaldy (1822), had in a rush of youth become engaged to Isabella the daughter of the parish minister, the Reverend Dr. John Martin. Thomas Carlyle does not speak kindly of the lady; in fact he is some-

8. (W. Jones), *op. cit.*, pp. 9, 10.

9. *Ibid.*, p. 12.

10. Juan Josafat Ben-Ezra, *The Coming of Messiah in Glory and Majesty*. Tr. by Edward Irving. See below, p. 19.

11. Oliphant, *op. cit.*, p. 22. On Jane Welsh Carlyle see several important recent writings about her, *Lives of Thomas Carlyle*, and T. Carlyle *Reminiscences*, relevant chapters.

what disparaging toward her and considers the marriage, which took place in 1823, a blunder.<sup>12</sup> Irving himself soon realized his mistake, but according to the custom in Scotland a betrothal was practically a marriage; it could have been annulled by mutual consent, otherwise the man who broke the engagement remained in dishonor. Irving tried definitely to get release, but no such release was forthcoming.<sup>13</sup> The result is that his affection had to be crushed, and he finally acquiesced in his lot. Jane Welsh would have gone later to see him in London in his married home, but as one writer puts it: "Irving could not face the trial. He only hoped that a time might come when he would be able to face it." In writing to her he says, "My dear Isabella . . . has succeeded in healing the wounds of my heart by her unexampled affection and tenderness; but am I hardly yet in a condition to expose them. My former calmness and piety are returning . . . and before another year I shall be worthy in the eye of my own conscience to receive you into my house and under my care, which till then I should hardly be."<sup>14</sup>

The year 1823 was that of his marriage to Isabella Martin, and Irving persuaded himself that it was a happy event. The lady is spoken of as an ideal helpmeet. But even Mrs. Oliphant admits that in "her admiration for [her husband's] genius and the short-sightedness of love, [she was] led rather to seek the society of those who held him in a kind of idolatry, than of friends more likely to exert upon him the beneficial influence of equals."

The reason for dwelling on all this is important. An event of this sort may have helped to lead Irving into some of those extravagances in life which impaired his fame. In the light of the new psychology, it seems increasingly clear that it may have been compensation on his part.

It may be questioned indeed whether a marriage with Jane Welsh would have been desirable. Irving was a deeply religious mind, mystically inclined. Jane Welsh lacked in her make-up this and other qualities which would have strengthened him in his spirit and his sense of things divine. Her attacks on the Church and Christianity, her non-religious nature, her aversion to anything of religious emotion, would have been a disaster to a religious soul like Irving. "There would have been no tongues," she said in later life, "had Irving married me."<sup>15</sup>

12. Carlyle, *op. cit.*

13. Oliphant, *op. cit.*, p. 34; Froude, *Early Life of Carlyle*, I., 156-64. (Longmans Edition, 1891).

14. Froude, *op. cit.*, I., 195. (Longmans Edition, 1891).

15. Froude, *op. cit.*, I., 164.

But perhaps neither would there have been room for mystery or mysticism or outstanding spiritual achievements.

Reverting to 1812, Irving, now twenty, was given the mastership of a new school at Kirkcaldy, where he seems to have become known both for his ability to identify himself with his pupils in their interests, and for his strict discipline. Another school, however, was started there which had the good fortune to secure the services of Thomas Carlyle. Mrs. Oliphant will not admit that this was in any sense an opposition school to Irving's,<sup>16</sup> but Carlyle is probably nearer the truth when he suggests that it was a move on the part of some parents who were dismayed at Irving's harshness as a schoolmaster.<sup>17</sup>

Meanwhile, in June 1815, he was licensed to preach by the Presbytery of Kirkcaldy. His preaching, however, both on account of the subjects dealt with and the affectations of the preacher such as his grand manner and profuse style, was not popular. Says Carlyle:

We enjoyed the broad potency of his delineations, exhortations, and free flowing eloquence. . . . From the first Irving read his discourses, but not in a servile manner; of attitude, gesture, elocution there was no neglect. His voice was very fine; melodious depth, strength, clearness, its chief characteristics. . . . He affected the Miltonic or old English Puritan style, and strove visibly to imitate it more and more till almost the end of his career, when indeed it had become his own, and was the language he used in utmost heat of business for expressing his meaning. At this time and for years afterwards there was something of preconceived intention visible in it, in fact . . . affectation.<sup>18</sup>

So far he was a licentiate, that is, a probationer waiting for permanent appointment. In 1818, feeling the time had come for definite steps toward entering upon his life work, he gave up teaching and went to live in Edinburgh, ecclesiastically the center of things. Having completed his Divinity course, he took such other classes as he could at the University while waiting for a call to some pastorate. Perhaps at this time he was in despair. Mrs. Oliphant says<sup>19</sup> that now his eyes turned to the East, and he thought of being a missionary to Persia, going after the apostolical model, without scrip or purse. But Dr. Andrew Thompson of St. George's suddenly sent for him one morning to preach when Dr. Chalmers expected to be present; with the result that Irving was asked by Chalmers to become his assistant at St. John's in Glasgow.

Irving accepted, and began his ministry in October, 1819. Here he was assiduous in parish work, and in his sympathy with the poor he

16. Oliphant, *op. cit.*, p. 40.

17. Carlyle, *Reminiscences*.

18. *Ibid.*

19. Oliphant, *op. cit.*, p. 45; Washington Wilks, *Edward Irving*, pp. 9 f.



entered into their lives and shared their interests. But he was a man of the heart rather than of the head, and this accounts for some inconsistency. In later life, for instance, he is found opposing everything liberal in character, including measures tending to ameliorate conditions by law and bearing thus upon the lives of the poor. This, because he had no thought-out theory—such as Dr. Chalmers had. Unable to understand, perhaps, the great social plans of his superior, or to exhibit the eye of a statesman, he devoted himself to those personal relationships toward his flock for which he was naturally and spiritually prepared. His sympathy and identification with the poor were no other than the natural outflow of the heart. This time, too, his affections in preaching and in manner of speaking became prominent. His mode of salutation on entering a house was "Peace be to this house," which must have sounded strange to those dour Presbyterians, but was one to which they got accustomed.

Chalmers, then or at any time, scarcely understood his colleague, if at all. The practical man and the visionary were as two poles asunder. Chalmers always felt there was genius in the younger man, but never knew what it was all about or whither it would lead. He could not understand his eccentric and erratic ways. This apprenticeship ended in 1822. Irving was eager to be on his own in his proper life work, and so was ready to accept the call from the Caledonian Church in London that year.

Nevertheless, his Glasgow period was a formative one. It determined his future course, and in no small measure that also of the Catholic Apostolic Church. Irving was not simply the Protestant Minister: language, bearing, and theory marked him out as the Priest. His sympathies were drawn toward those services in the Christian Church which prevailed in 'Catholic' communions. Even before coming to Glasgow he had taken for his companion that great Anglican divine of the Caroline period, the "judicious Hooker."

Hooker (1533?–1600) was one of the more moderate Anglicans who set themselves to oppose the Puritan biblicism and claims to the Divine Right of their system. His work is the great Anglican Classic. He finds for episcopacy scriptural basis, and urges the system on the ground of its essential reasonableness. The Scriptures are not the final word in the matter of Church discipline and government. Apostolic practice is not necessarily applicable to the present-day situation, for the Apostles acted according to the needs and situation of their own particular day. The Christian Society, the Church, has power to legislate for her well-being and order and to appoint ceremonies, her authority



being final in this respect. All, therefore, who are born within the borders of a State Church must give their obedience to her laws while they operate, though they may be changed as circumstances may demand. Consistent with the British temperament and history, Christianity was part of the national structure ever since Henry VIII set the Church of England upon her feet. The English people accepted and believed in authority. The Church of England was one aspect of the State which, in virtue of this establishment, gave its acknowledgment of God; and just as one born within the realm is a subject of the king, so he is by birth a member of the Church. Heretics and Dissenters were enemies to the Commonwealth, and though left unmolested in times of peace they were to be excluded from positions of influence and control. Again, in Hooker is a high view of the Christian Ministry. The Priest is the person inheriting the "power [which] translateth out of darkness into glory" and belongs to the group who are "ministers of God . . . from whom their authority is derived, and not from men."<sup>20</sup> Furthermore transubstantiation according to Hooker is not an issue to rend the Church in twain. But on the other hand it is not correct, says Professor H. L. Stewart, to assert that the "doctrine of the Eucharist as a mere memorial" was held by him.<sup>21</sup> And as regards the Church, following Cyprian, he holds that "the privilege of the visible Church of God . . . is to be herein like the ark of Noah, that, for anything we know to the contrary, all without it are lost sheep."<sup>22</sup>

Irving's early acquaintance with Hooker's *Ecclesiastical Polity* was when as a boy he was staying at a farm at Annan near his home. There he found a copy of this book, which attracted him and gave a bent to his thoughts. His biographers relate the story that he spent the whole of the money he had received for a journey in buying this book, as well as certain Patristic and other writings. In later life he writes of "the venerable companion of my early days—Richard Hooker."<sup>23</sup> This ablest exposition of Anglicanism was in time taken over by Irving. Applying it to the established Presbyterian 'Church of Scotland' he gave to that Church a meaning not usually accepted by Presbyterians. He saw in that Church a *succession*, and the *continuance* of the ancient order in its Ministry.

20. Richard Hooker, *Ecclesiastical Polity*, Book V, 77 (1). See also H. L. Stewart, *A Century of Anglo-Catholicism*, pp. 116, 351, etc.

21. H. L. Stewart, *op. cit.*, 350.

22. *Ibid.*, V, 68 (6).

23. Oliphant, *op. cit.*, p. 19; (W. Jones), *op. cit.*, pp. 28-29.

## CHAPTER THREE

### THE MINISTER: FROM GLASGOW TO CALEDONIAN ROAD

THE SCOTS PRESBYTERY in London came into being in the second half of the eighteenth century. Despite the name, it could appeal to no higher Court of the Church of Scotland because that Church had no jurisdiction in England; yet its members looked on themselves as part of that Church. There were several such Churches in London ministering to Scotsmen. The one to which Irving was called was the Caledonian Church in Cross Street near Hatton Garden, the pulpit of which since the resignation of the last minister in 1820 had been filled by supplies. The congregation had dwindled and was having a struggle to exist.<sup>1</sup> In the midst of their discouragement the elders and people heard of Irving and approached him in December, 1821. The requirement as to Gaelic was ingeniously overruled or waived, the call was extended and accepted, and Irving went, confident in himself, in his powers and message and in all that he was going to accomplish. His ordination took place in Scotland at his home Church in Annan, where he had been baptized. In 1822 he began his ministry in London, being inducted on October 16 of that year.

Immediately things began to look up at Caledonian Church and soon arose a wave of popularity. The whole of London Fashion flocked to the Church, so much so that its capacity of six hundred was pitifully small, and it was necessary to institute admission by ticket. It is generally conceded that what started this rush was a speech in the House of Commons by George Canning, who had been taken to that Church by Sir James Mackintosh and was impressed by Irving's utterance. Canning told the House of this preacher whom he "heard preach the most eloquent sermon . . . that he had ever listened to."<sup>2</sup>

The presence of the élite, apart from ministering to the preacher's

1. John Hair, *Regent Square*, pp. 24 ff.

2. R. H. Mackintosh, *Memoir of the Life of the Rt. Hon. Sir James Mackintosh*, (1835), II, 192.

vanity, was congenial to him. "They prepare men," he writes of theological schools, "for teaching gypsies, for teaching bargemen, for teaching miners; men who understand their ways of conceiving and estimating truth; why not train ourselves for teaching imaginative men, and political men, and legal men, and medical men?"<sup>3</sup>

But however congenial, it cannot be said that he made the best use of his opportunity. Great preaching, the handling of great themes, rhetorical gifts above the average, a power of appeal, all these were present; but there was little that could be called constructive. His preaching was filled with denunciation of those differing from him.<sup>4</sup> The vituperation and pugnacity, arrogance, egotism, and conceit, refusal to reason, and heroics may not be ignored. The great length of his sermons and public prayers suggest rather an indifference to his public than the enthusiasm of a preacher. His ministerial position seems to have given him a strange sense of self-importance and dogmatism. In these directions must be sought largely the explanation later of the antagonism and hatred of the erstwhile admiring crowd, which may have been fickle but was also outraged.

Popularity, marriage, the influence of Coleridge, are the three things to be noted in connection with 1823. Irving now made the acquaintance of Coleridge, "a marvellous sage and man" to him. "Good Irving strove always to think that he was getting priceless wisdom out of this great man, but must have had his misgivings."<sup>5</sup> Whatever caused Carlyle to write this critical estimate, it is indisputable that Coleridge exerted great influence upon his contemporaries. He profoundly influenced for instance W. W. Andrews of the United States, who, referring to *Aids to Reflection* as it appealed to a young student, says:

It was a book for thoughtful study, not for hasty and superficial reading, and we soon came to value it and to admire it for the insight it gave us into the deep, underlying principles on which Christian philosophy must rest, and which furnish the key to the structure and history of humanity. It is scarcely too much to say that it wrought in us a great intellectual and spiritual revolution. It taught us the art of thinking, or of referring facts to principles, and of looking below the phenomena of the movement or the age to the imperishable truth which gave them their meaning and value. . . . We found in his writings also a sure antidote to pantheism and materialism, in their teaching about God, living, personal, triune; in his relation to the creature brought forth by Him, and filled with symbols of spiritual truth, but never to be identified with Him. Nor did he find in nature or man any substitute for Divine Revela-

3. Oliphant, *Life of Edward Irving*, p. 84; Irving, *For the Oracles of God* (1823), Preface, p. vi.

4. (W. Jones), *Biographical Sketch*, etc., reprinting articles in criticism from the *Westminster Review* and the *Quarterly Review*, pp. 31-58.

5. Carlyle, *Reminiscences*.

tion by His Word and Spirit, but held up the Bible as an inexhaustible storehouse of truth respecting God, and the inspired record of the work of redemption through the incarnation, death, and resurrection of His Son. The Bible became to us a living book, every part of which had its relations to the whole, and could never lose its use and power till the complete accomplishment of the Divine purpose centering in the Incarnate Son.<sup>6</sup>

The inspiration Coleridge proved to Irving is shown by the dedication to him of "Missionaries after the Apostolical School." In this Irving (pp. vii, viii) says: "You have been more profitable to my faith in orthodox doctrine, to my spiritual understanding of the Word of God, and to my right conception of the Christian Church, than any or all of the men with whom I have entertained friendship or conversation."<sup>7</sup>

Irving's extraordinary popularity did not last beyond 1823. As Carlyle says, "Fashion went her idle way,"<sup>8</sup> giving place to severe criticism. The fury broke out in connection with Irving's sermon at the anniversary of the London Missionary Society. It is well known that such societies at their annual meetings seek to set before their hearers the kind of work they are doing, and so touch their hearts and their purses. Irving's great prominence brought him the invitation to preach this Sermon on Thursday, May 14, 1824. So great was his egotism—or according to Mrs. Oliphant, his simple-mindedness—that he chose to discourse on something totally different, bringing in all his peculiar theories, and preaching at inordinate length. Vast crowds had assembled before the appointed time, and many were turned away.<sup>9</sup>

This sermon had many gems of thought and utterance, but it represented a distrust of all human Societies and a refusal to believe that God works through human organizations as well as by direct intervention. Irving recognized no such possibility because of the Apocalyptic and cataclysmic theory of the end of this dispensation to which he was committed. Instead of advocating the cause of the London Missionary Society, the sermon was an attack upon its principles and methods as he supposed them to be. He argued that the commission to the Seventy was, not to preach the Gospel, but to be the heralds of a Coming, of an imminent crisis; and that such should be the permanent attitude

6. S. J. Andrews, *W. W. Andrews*, pp. 18 f.

7. See H. L. Stewart, *A Century of Anglo-Catholicism*, especially pp. 66-72, on the influence of S. T. Coleridge during the period.

8. Carlyle in *Fraser's Magazine* (January 1835), p. 102. In this (anonymous) article, pp. 101-3, on Irving, Carlyle wrote "By a fated chance Fashion cast her eye upon him. . . . [Then] Fashion went her idle way . . . ; forgot this man who unhappily could not in his turn forget."

9. *For Missionaries after the Apostolical School*. The sermon was later expanded and published as *Four Orations* in 1825 under the same title.



of missionary effort. Basing his remarks on Mat. 10:5-42 as the Missionary Charter he challenged the basis of prudence which these Missionary Societies urged, contending rather that what they should act upon is faith. He disparaged the appeal for money in support of the cause. There is a hint, too, that missionaries at times were actuated by sordid motives; and it is implied, not unjustly, that it is not always or often that men of the best calibre, of high name and reputation, are sent out. In the New Testament days God chose men of little learning and little means of support, giving them no sustenance but bidding them go out upon faith. This sermon was three and a half hours long.<sup>10</sup>

The dismay with which this pronouncement was met by missionaries, their friends, and the Missionary Societies can well be imagined. Nor was the Religious Press silent, but subjected the preacher to severe castigation. Assaults upon the printed volume were made from several quarters, the most important and dignified of which came from Mr. Orme, the Secretary of the London Missionary Society; a production which, contrary to Mrs. Oliphant's dictum relegating it to oblivion, is a masterly defence, necessarily in the light of the views of that period, of the work and aims of Missionary Societies to this day.<sup>11</sup> This publicity, among other reasons, caused the *Orations* to run into three editions that year; but there is no change of position or language in these successive issues. Irving's vanity refused to listen, or to modify or lessen the asperities of the sermon.

In 1825 the Anniversary Sermon of the Continental Society was preached by Irving. This was a Society under the influence of Henry Drummond,<sup>12</sup> working for Evangelical Christianity on the Continent—a field which, according to the views prevalent in Irving's time, was the place where the prophecies of doom in the Apocalypse were being fulfilled, Babylon being the Church of Rome. There was once more an opportunity here, which was not neglected, of introducing the preacher's Apocalyptic views. But the references to Rome left it uncertain in the minds of the listeners whether the preacher was for or against Roman Catholic Emancipation, which question was being greatly agitated at the time. He undertook therefore, for the sake of clearing misapprehensions, to publish the sermon, which he did, entitling it *Babylon and Infidelity Foredoomed*.

In this work Irving followed the hints and arguments of some predecessors in prophetic interpretation, but went beyond them in fixing the foretellings to particular events. The Papacy according to him (and

10. (W. Jones), *Biographical Sketch*, etc., pp. 93-128.

11. *Ibid.*, pp. 128-40.

12. On Drummond see below, pp. 73 f.



Cunynghame before him) began in 533 when Justinian, in the Code known as the Pandects, gave the Bishop of Rome authority over the Churches and was declared to be the head of the Church.<sup>13</sup> In prophecy, the period of this anti-Christian power is given as 1260 years, so that it brings it down to 1793, the very year of the French Revolution. It was then that the time of judgment upon Babylon commenced, and during the thirty years 1793-1823, the first six vials of wrath had been poured out upon the Beast. The second period of forty-five years is opening now (c. 1825), and the seventh vial is about to be poured out. When the period expires, c. 1868, there will be the battle of Armageddon, the coming of Christ, and the establishment of the Millennial Kingdom.<sup>14</sup>

This kind of application of prophecy was startling in its definiteness; but it was not new, or restricted to Irving. The peculiarities of the method of interpretation he had taken over from J. Hatley Frere,<sup>15</sup> who was a person well connected, and a member of the Albury Conferences. Ever ready to respond without measure to anyone influencing him, Irving became his disciple as he had been of Samuel Taylor Coleridge, and dedicated to him the aforesaid volume. In that dedication occur these words: "I am not ashamed to confess, that, at first, my mind fell away from the system of interpretation, which, with Mede and Moore, and other exact interpreters, you have followed, and inclined to the simple idea, that the Apocalypse is a narrative of events running on in regular historical order."<sup>16</sup> The newer interpretations taken up by Irving were derived particularly from Frere's *Treatise on the Prophecies of Daniel*. This particular mode of interpretation is no necessary part of the belief of the Irvingite Church; but the devotion to the Apocalypse and the intense study of prophetic writings certainly are.

During 1825-1826 there was steady development of Irving's views on Baptism and on Ecclesiasticism generally. Dealing with the years 1826-1827, it has been questioned whether "his mind had ever been content with the sober Presbyterian ideal of a democratic Church, in which the will of the people had really, if not nominally, a distinct and apparent sway, and in which the priests were subject to the perpetual criticism of a community too much disposed to argument and

13. William Cunynghame (or Cuninghame), *Dissertation on the Seals and Trumpets of the Apocalypse* (1813). It gives the texts re Justinian in the original Latin version. In the 3d edition, 1832, these are on pp. 262-69.

14. *Babylon and Infidelity Foredoomed. A discourse on the prophecies of Daniel and the Apocalypse which relate to these latter times, and until the Second Advent.* (2d Edition 1828), pp. 70 f.

15. James Hatley Frere, *On the General Structure of the Apocalypse—Being a brief introduction to its minute interpretation.* (London: 1826).

16. Edward Irving, *Babylon and Infidelity Foredoomed*, p. iv.

individual opinion to yield much veneration to their legitimate leaders." <sup>17</sup> Irving had been led "to reconstruct . . . another ideal of a Church than that which has long been supreme in Scotland. . . . Unconsciously he assumed in his own person the priestly attitude, and felt himself standing between God and the people. Then the community itself rose under his glowing gaze into a baptized world—a Christendom separated by the initiatory ordinance of Christianity, of which Christ was the sole head." <sup>18</sup> And with the exaltation of the Person of Christ to this position in the Church came also the vivid hope of seeing Him in the flesh at the imminent Second Advent.

With this attitude of heart and mind he took to a Spanish work on the *Coming of Messiah in Glory and Majesty*. It is supposed to be by a converted Jew, Juan Josafat Ben-Ezra,<sup>19</sup> but this is really an assumed name of a Spanish Jesuit, Father Manuel Lacunza. It was written during a brief spell of liberty in that country, yet clearly in fear of the Inquisition. This work Irving translated, though the chief importance of that translation is in the lengthy preface which he himself added to the work.

In keeping with this trend in his thought was the invitation which came about this time from Henry Drummond to him and others, to spend a few days at Albury in conference and the study of Prophecy. Five such annual Conferences were held, the first being in Advent, 1826.<sup>20</sup>

17. Oliphant, *Life of Edward Irving*, p. 196.

18. *Ibid.*, p. 197.

19. This work "was suppressed immediately that the Inquisition recovered its power. In 1816, a large edition was printed in England for circulation in the South American States; and it does not appear that a single copy remained in this country. The work became known, however, in France, and was forwarded thence to an English clergyman, who showed it to, among others, an intimate friend of Mr. Irving, who had begun, on Christmas Day, 1825, to preach that Second Advent of the Lord of which Ben-Ezra had written."—From Washington Wilks, *Edward Irving*, p. 273. *An Ecclesiastical and Literary Biography*. (1854). Appendix on Ben-Ezra, pp. 273-79.

20. On these Conferences, see below, p. 26. (C. W. Boase), *Supplement to the Elijah Ministry* gives this list of persons attending. Some slight corrections in it are here made. Pp. 745 f.

Beckett, G., Church of England.

Bryan, W.

Burder, H. F., Independent, Hackney.

Cole, T. W., Vicar of Honerst, Surrey.

Dodsworth, W., Church of England, Margaret Chapel.

Dow, W., Church of Scotland, Tongueland.

Hawtrey, C., Author of Sermons on Second Advent.

Hawtrey, J., Wesleyan Methodist.

Hooper, J., Curate, Westbury, Wilts.

Irving, E., Church of Scotland, London.

MacLean, H. B., Church of Scotland, London-wall.

The year 1827 saw him move to a new Church, "Regent Square," over the building of which he had watched with tender care.<sup>21</sup> It had become necessary through the inadequacy of Caledonian Church for the huge crowds, but the terrific rush of the former days had ceased. Irving was not now to speak to a world; he was to be pastor to his own flock, a work for which he was well equipped.<sup>22</sup>

In that year also Irving took part in the 'Apocrypha controversy' agitating the British and Foreign Bible Society. The purpose of that Society was the circulation of the Scriptures without note or comment, but nothing had been said in its constitution about the inclusion of the Apocrypha, which in the Anglican Prayer Book are recognized as possessing practical value and secondary inspiration, and which are included in the Roman and Greek Canons of Scripture. The Bible Society had included the Apocrypha in some editions. The Protestant

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McNeile, H., Rector of Albury.

Marsh, W., Vicar of St. Peter's, Colchester.

Okeley, Dr., Moravian, Shoelane.

Owen, H. J., Church of England, Park Chapel, Chelsea.

Phillips, G. W., from America.

Proby, W., Arch-Deacon of Landalf.

Simons, J., Rector of Paul's Cray.

Story, R., Church of Scotland, Roseneath.

Stewart, J. Haldane, Church of England, of Percy Chapel.

Stratton, J., Independent, Paddington.

Vaughan, E. T., Leicester.

White, J., Baker Street Chapel.

Wilson, Dr.

Wolff, J., Church of England, Missionary to the Jews.

Wolfe, R., Rector of Crawley.

Wolfe, R., Jun., Curate to Rector of Albury.

Lord Mandeville, afterwards Duke of Manchester.

Hon. I. J. Strutt, afterwards M.P.

Capt. G. Gambier, R.N., afterwards Admiral.

Lieut. Malden, son-in-law of Rev. T. W. Cole.

Bayford, J., Proctor in Doctors' Commons.

Borthwick, T., afterwards M.P.

Cuninghame, W., of Lainshaw, Church of Scotland.

Chevalier, T. W., Surgeon, Torrington Square.

Drummond, H., of Albury Park.

Frere, J. H., in the Army Office.

Haldane, A., Editor of the 'Record.'

Leach, W., of the Board of Control.

Perceval, Spencer, York Street, London.

Simon, E., Director of Jews' Asylum, Randolph St.

Sumner, R., afterwards High Sheriff of Surrey.

Tudor, J., Artist, the Secretary of the Prophetic Society.

21. His biographer sees here the Catholic rather than Calvinist attitude towards a shrine; if so, it is in any case in keeping with later Catholic Apostolic Church views. Oliphant, *op. cit.*, p. 102.

22. John Hair, *Regent Square*, p. 75.

supporters of the Society announced its decision to discontinue the practice, but the undertaking was not kept and there was much friction between the Edinburgh and London Committees, the former being violently against the Apocrypha and the latter drawn rather to the other side. Irving broke into the Anniversary meeting of the Society and appeared on the platform warning the Committee, urging it to retrace its steps. His attitude may be explained partly by his antagonism to everything Roman Catholic; but the final, determining factor is suggested by these words to the effect that his proposals are due to an "earnest desire to abolish schism and . . . the love I bear to my native land. And you should remember, that *this Apocrypha is not at all known or recognized in Scotland*. Open your minds, and consider what effect it must have had on a Christian Church, whose reverence for the word of God is well known, and has often been tried, to find that this which they recognize not is passed off as the true word of God,"<sup>23</sup>—and more to that effect. What precise result this intrusion had is not known. In any case the Society had already made up its mind not to incur schism, and so withdrew the Apocrypha.

The year 1828 brought charges of heresy. Certain discourses of his suggested that he now had peculiar views on the human nature of Christ. These sermons had been rather commended by his hearers. But an Anglican Clergyman residing in London, the Reverend Henry Cole,<sup>24</sup> took it upon himself to investigate the matter and expose the erroneous teaching of this Presbyterian minister. Cole's pamphlet drew attention to the minister of Regent Square, who already had numerous enemies eager for his fall.

In the early part of 1828 Irving preached to his congregation a Fast Day sermon on *An Apology for the ancient fulness and purity of the Doctrine of the Kirk of Scotland*. His views of the Sacraments and especially Baptism, which had been maturing in his mind for some years, now became explicit: "The sacraments, to every true receiver of them, convey the grace of the Holy Ghost signified in baptism, and the grace of communion with, and sustenance by, Christ's risen body, signified in the Lord's Supper; insomuch that everyone who receiveth these sacraments is responsible to God for all the grace therein contained."<sup>25</sup>

In 1829 *The Morning Watch* under the editorship of John Tudor

23. (W. Jones), *Biographical Sketch*, p. 203 (200-203). Italics ours. See relevant chapter in H. F. Henderson, *Religious Controversies of Scotland*.

24. On the Reverend H. Cole, cp. John Hair, *op. cit.*, p. 89 n.

25. (W. Jones), *Biographical Sketch*, p. 213 (from a review of said sermon quoted at length).



made its appearance; a journal devoted to prophetic study and dominated by Irving. Financially no doubt it depended on Drummond.

In 1830 appeared his work on *The Orthodox and Catholic Doctrine of Christ's Human Nature*. The spirit of this writing is not as pleasing as that of his sermons on the subject and, besides, he irritated his readers by his method of presentation and by his archaisms, which sounded affected. But the main ideas, given verbatim from his earlier work, are here, as for instance "the point at issue is simply this: Whether Christ's flesh had the grace of sinlessness and incorruption from its proper nature, or from the indwelling of the Holy Ghost. I say, the latter."<sup>26</sup> And, elsewhere, "I believe that my Lord did come down, and toil and sweat, and travail, in exceeding great sorrow in this mass of temptation with which I and every sinful man are oppressed."<sup>27</sup> The work was challenged by the London Presbytery, and drew a statement of Faith from his own Kirk Session repudiating the charges, which was signed by Irving himself, his assistant David Brown, the five elders and six deacons.<sup>28</sup>

Irving had been called on November 30 by the London Presbytery to appear and explain his seemingly dangerous teaching. This he refused to do, denying the Presbytery's jurisdiction in the matter. Thereupon they declared him to be no longer a member of that body and his teaching not consistent with the doctrines of the Church of Scotland.

The General Assembly of 1831, which deposed Campbell of Row, took steps likewise regarding Irving, to the effect that if he came at any time within its territory the Presbytery in which he might be working should enquire into the doctrine of certain of his works. The realization of the momentous character of the Assembly of that year led to the establishment at Regent Square of the early morning prayer meeting at six-thirty; this was continued after that occasion, enlarging its scope accordingly.

The Presbytery of Annan now summoned him to appear before it, which he did. It condemned him, on March 13, 1833, and withdrew from him its ordination. Before that event took place, however, Irving's sympathy with the teachings of the Reverend J. McLeod Campbell had become well known, and on the other hand the 'tongues' had appeared, with the consequent scandal in London, the expulsion of

26. Irving, *Orthodox and Catholic Doctrine*, etc., p. 53.

27. *Ibid.*, p. 2.

28. (December 15, 1830). John Hair, *Regent Square*, p. 342. *Morning Watch*, (February 1831).



Irving and his associates from Regent Square, and the setting up ere long of the strange, charismatic Church in Newman Street.

What precisely was Irving's teaching? It was not that there was sinfulness in Christ, though in the heated controversy that ensued his applying the term "sinful flesh" to Christ led his opponents to interpret it in that sense. But a careful study of his writings and of the purpose he had in mind would not justify these criticisms. Rather, he writes:

Whether or not I may have expressed myself at all times in the terms best fitted to convey my mind, whether in a moment of indistinct perception which everyone proves, I may not have dropped an expression which may seem to bear, or even may really bear against my steady and constant faith, I say not; but of this I am sure, that never have I uttered anything derogatory to the holiness of the Lord Jesus Christ, but ever laboured, by word and deed, to demonstrate the same unto my brethren.<sup>29</sup>

Now to Irving the union of God with man, if it was to have any meaning for us, meant that Christ took on Him our nature, not in its pristine glory or perfection but as it was, broken and shattered by the fall, and in need of redemption. The important thing to keep in mind is the peccability of human nature, with the liability to respond to evil, but conversely with the possibility by grace to avoid the peril. The human nature that needed saving was this particular thing, not an imaginary something, and unless our Lord took it upon Him as it is He has not purified or changed it; His nature is something totally different from ours. If He was not truly temptable, He could not be said to have been "in all points tempted like as we are" (Heb. 4:15). Christ was not a passive, immaculate Saviour, far removed from man, but one who was made in all things like unto his brethren (Heb. 2:17); one who was found in the likeness of sinful flesh (Rom. 8:3); a high priest who was touched with the feeling of our infirmities (Heb. 4:15).

Far from being unorthodox Irving went back to the older, sounder orthodoxy, that of the Fathers and the Councils, and one from which later thinking had departed. That he believed he was in the true evangelical succession may be seen in his description of his teaching as 'orthodox and catholic doctrine.'

The reason for the debate was largely due to the idea, in Irving's day and in antiquity, that there was a 'humanity' which was a distinct something, and other than that which is common to all. Present-day

29. John Hair, *Regent Square*, p. 343; *Morning Watch* (February 1830).

thought has moved away from that position. Humanity we know and understand to be not separable from human beings: it is something shared by all and undergoes similar experiences. Thus in this controversy the question of Christ's complete and real humanity is involved, and this matter had not been altogether settled in the disputes of ancient time. We see a defence of a human Christ, as against the view which tended to ascribe to Him a phantasmal character. Irving was quick to detect the resemblance to Docetism, Gnosticism, and the great heresies such as Eutychianism and Monothelitism, of the current views which in the interests of the divine impaired the human nature of Christ. He contended for the consubstantiality of Christ with us in the fullest sense which others, in defence of orthodoxy as they conceived it, were denying.<sup>80</sup> His own position is in his own words:

The great point between us, the precious truth for which we contend, is, not whether Christ's flesh (human nature) was holy—for surely the man who saith we deny this blasphemeth against the manifest truth—but whether during his life it was one with us in all its infirmities and liabilities to temptation, or whether, by the miraculous generation it underwent a change so as to make it a different body from the rest of the brethren. They argue for an identity of origin merely; we argue for an identity of life also. They argue for an inherent holiness; we argue for a holiness maintained by the Person of the Son, through the operation of the Holy Ghost. They say that though his body was changed in the generation, he was still our fellow in all temptations and sympathies: we deny that it could be so; for change is change; and if his body was changed in the conception, it was not in its life as ours is. In one word, we present believers with a real life; a suffering, mortal flesh; a real death and a real resurrection of this flesh of ours: they present the life, death, and resurrection of a changed flesh: and so create a chasm between Him and us which no knowledge, nor even imagination, can overleap.<sup>81</sup>

This doctrine, a heritage from Irving, is and always has been the teaching of the "Catholic Apostolic" Church.

30. E.g. Irving, *op. cit.*, p. 44, for reference to Eutychianism. (Henry Drummond) in his defence of Irving finds Eutychianism in popular orthodoxy: *Candid Examination of the Controversy respecting the Human Nature of the Lord Jesus Christ*, (1829), pp. 27, 29; and quotes approvingly a criticism from Symson's, *History of the Church*, that the supposed Orthodox teaching was "another branch which sprung up from the root of Eutyches' heresy [namely] the error of those who supposed that the flesh of Christ was void of all kinds of human infirmity."

31. Irving, *Orthodox and Catholic Doctrine*, etc., pp. x, xi.



EDWARD IRVING

*from a drawing by A. Robertson  
by courtesy of the Regent Square Presbyterian Church*



GORDON SQUARE CHURCH  
*interior of Church from west door*  
*courtesy of J. Malcolm Lickfold*



## CHAPTER FOUR

### THE CHARISMATIC PERIOD

THE SETTING UP of the Church in Newman Street is connected with the revival of Spiritual "Gifts" and with Irving's attitude to them. It is necessary here to go back a few years. To the religious minds of England and Scotland as well as other countries, the French Revolution was a portent. They saw in it, besides a subversion of the social order to which they had become accustomed, the triumph of Rationalism and the defiance and undermining of Religion. Magnifying the ills of the French Revolution out of all proportion there set in a fear, almost a despair. The figure of Napoleon was also dominant, still formidable though now departed, and holding a position in the minds of the people not dissimilar to that held by Nero in the Early Church.<sup>1</sup> Religion, too, was at a low ebb. There was no open vision. To many who had no eyes to detect the reawakening of faith, the lowest ebb had been reached, and the only hope of salvation was in divine intervention.

Yet it is certain that the fact of God was becoming more vital in the thoughts of men. Or, to use the language they employed, there was need felt for an outpouring of the Holy Spirit. Prayer to that end was being made in many parts. Ministers and people were wont to dwell on such texts as Joel 2:23, 28; Isa. 32:15. Sundry tracts and writings had appeared on the Holy Spirit. Men were vaguely feeling toward something higher.<sup>2</sup> Thus in 1826 there was sent out to clergy and people of all denominations a proposal for uniting in prayer every week at stated times for this outpouring. It was from the Reverend J. Haldane Stewart, a clergyman of the Church of England, who also suggested the sort of prayer that might be used.<sup>3</sup> The response to it was great.

1. Cp. Apocalypse, and Legend of the Returning Nero, e.g. in Commentaries on the Apocalypse.

2. (C. W. Boase), *Supplement to the Elijah Ministry*, p. 743. *Life of J. Haldane Stewart*, pp. 96, 103, etc.

3. J. H. Stewart, *Thoughts on the importance of special prayer for the general outpouring of the Holy Spirit*, (n.d.). The suggested prayer is on pp. 33-36.



A parallel movement was the study of prophecy already referred to (*ante* p. 19), which had spread in the belief that in the prophetic writings could be found light on the existing situation, and guidance for the Church. One of those specially interested was Henry Drummond,<sup>4</sup> who proceeded to invite to his country seat at Albury a group of persons interested in the prophetic writings. The conference was to ascertain the mind of the Spirit and to receive guidance as to the Second Advent. The findings of the company were concerned with the order of events then to be expected, the present and future condition of the Jews, the Gentile Dispensation, and the signs of the times.

They were agreed upon certain points: <sup>5</sup> (1) Premillennialism: that is, that instead of the world becoming better gradually till the Millennium arrives, the present dispensation is to be destroyed. (2) That judgments are coming upon Christendom during which period the Jews will be restored to Palestine. (3) That the judgment will fall chiefly upon Christendom, the people of God according to their privileges being held responsible. (4) That at the termination of the judgment the Messiah will come. (5) That the Millennium will then be ushered in—a season of blessedness to all mankind and every creature. (6) That the Vials of the Apocalypse began to be poured out at the French Revolution (1793) since the great period of 1260 years commenced in 533, when Justinian gave special recognition to the Papacy.<sup>6</sup>

What this group had in mind in praying for the Holy Spirit is suggested in the tract by J. H. Stewart:

By the outpouring of the Holy Spirit is meant according to the frequent use of the term in the sacred volume, the gift in a large measure of his divine influences . . . which may increase the zeal and love and holiness of all true Christians and give spiritual life and light to sinners now dead in trespasses and sins; . . . which may bring the divine blessing upon the labours of the Christian press throughout the world, and give wisdom, simplicity and success to every religious and benevolent institution; . . . which may comprehend both the Jew and the Gentile.

The large company praying for the Spirit did not look for anything spectacular or charismatic. But in the tense religious atmosphere in Western Christendom, particularly in the Protestant part of it, and

4. Later an 'Apostle.' For the prophetic Conferences see *ante*, pp. 19 ff.

5. (C. W. Boase), *op. cit.*, pp. 747 f.

6. *Dialogues on Prophecy*, 3 vols. This gives an account of the discussions under assumed names. Reverend Joseph Wolff, for instance, is introduced as *Josephus* and says Lewis Way is *Basilicus* and Irving, *Anastasius*. Mr. Cardale, in the *Letter on certain Statements in "The Old Church Porch,"* denies this last was Irving's pseudonym; but Mr. Cardale probably is mistaken, for he was not present on the occasion referred to; Mr. Wolff was.

among people dwelling on Apocalyptic studies, it is not strange that the Charismata, or special gifts of the Spirit, should come to be emphasized.

History records that in periods of revival and of tense religious feeling unusual happenings occur, such as visions, dreams, seizures, voices, and portents—however these may be interpreted—and “tongues” and ecstatic utterances. There is record of the latter occurring in Karlshuld, Bavaria, a neglected peasant area, where under the faithful ministry of the Roman Catholic parish priest, Johann Evangelist Georg Lutz (1801–1882), there had come about a revival. In response to an appeal he found his Church one day in Lent, 1827, thronged with parishioners who had come desiring to confess their sins and enter upon a new life. On February 20, 1838, these persons began to speak in ecstatic or prophetic utterances and to indulge in visions and predictions, the substance of this “prophesying” being the Second Advent, the restoration of the spiritual gifts of the primitive Church, and the early ministries including that of Apostles. “We know nothing,” said the ‘gifted’ persons to him, “of that which we utter until we commence to speak; a power comes upon us, and the words which we are to speak are given to us.”<sup>7</sup> The first words spoken in power at Karlshuld were: “Know ye not, ye children of God, that ye are living in the last days, in the days in which the Lord will come? Know ye not that before the Lord comes He will give again apostles, prophets, evangelists, and pastors, and churches as at the beginning?”<sup>8</sup> According to Scholler it was not until 1842 that Lutz heard of similar happenings in Scotland. The Vicar was hesitant about these happenings and was glad when they gradually decreased and ceased altogether by February 1829.

Similar events took place in the West of Scotland, where the situation was favorable. The general religious awakening was showing itself in increasing piety all around. There was special interest shown in the life of one rightly reputed to be a saint: Isabella Campbell of Fernicarry,<sup>9</sup> in the parish of Rosneath, an invalid and a sufferer whose fortitude and patience were striking and were known to many, so that people came from near and far to see her and have converse with her. In the Memoir of her life her pastor, Robert Story, tells of her great spiritual power as evidenced in her letters and counsel, and adds that she was at times under the control of some supernatural agency.

7. L. W. Scholler, *A Chapter of Church History from South Germany*, pp. 30, 31.

8. See also (L. W. Scholler) *Some Remarkable Spiritual Occurrences in 1827–8 Among Peasants in Bavaria . . .*, (London: 1893).

9. (R. Story), *Peace in Believing: A Memoir of Isabella Campbell of Fernicarry, Rosneath*, p. 37.

In the same district, at Row, was a scene of revival under the preaching of the Reverend J. McLeod Campbell, whose teaching has come to be known as the "Row heresy." Religious thought at the time was passing through a sifting process. The fixed theology of Scotland, which had indeed done much in the past in forming the Scottish character, was now being questioned. Its strict Calvinism was not commending itself to many minds. In opposition to it some, like Campbell and Thomas Erskine of Linlathen, were now preaching the love of God, a universal atonement by Christ, and the freeness of the Gospel, with all the zeal of a new spiritual discovery. This was a novel doctrine to the Scotland of that day. Says Thomas Carlyle—the advocate, and later one of the 'apostles'—while an elder of the National Scotch Church:

A preacher in the west of Scotland (Rev. J. M'L. Campbell, of Row, on the west side of the Clyde), began to preach mightily the love of God to sinners. I knew him, and often heard him. Multitudes, enchained by sin, were moved to tears of joy and penitence by his words; but those who would not be converted could not endure the sharpness of his holy message, and went away. He threatened not, he did not terrify by picturing the torments of hell. The picture he drew of the present love of God was insufferable to them. Insufferable is it to the high-minded to be left without excuse by love and compassion. In the Scotch Church at that time, the doctrine prevailed that Christ had died only for the elect. Many pious persons had no joy in God, but were ever tossed to and fro in uncertainty and spiritual distress, because they could not tell whether they were of the elect or not. So they dragged out a miserable so-called religious life, expecting perhaps on their death-beds to receive the assurance of forgiveness, and enter into peace. He preached that Christ hath taken the nature of all men, and hath perfectly sanctified it; and that, not through His omnipotence, but through His faith, He walked therein as our example. Further, that our Lord laid down His life in this nature upon the cross, vicariously bearing the sins of all men in His own body, being made sin for us. Whilst the wicked were stirred up to wrath by this preaching of living facts, and not empty doctrines, thousands were converted, and such a confidence in God awakened in them as they had never before experienced. By this means God was enabled to pour out His Holy Spirit. For where no filial feeling towards God exists, how can the spirit of adoption be given? <sup>10</sup>

For maintaining this doctrine Campbell was deposed by the General Assembly of 1831. In spite of the Assembly's attitude, however, his preaching was causing immense stir in the neighborhood and, as the *Life of Robert Story* vividly describes, new religious life had resulted from it.<sup>11</sup> Irving had had a visit from him in 1828 and was known to be in general agreement with his teaching. But it should be added

10. (C. W. Boase), *op. cit.*, pp. 752, 753.

11. R. H. Story, *Life of R. Story*, Part II, especially Chapters I-III.



that though Campbell was attached to him he never came to accept the "manifestations" as in any way divinely inspired and refused to become one of the circle in London who held by them.

The third influence was a young man, Alexander J. Scott, who was acquainted with Campbell at Row.<sup>12</sup> He had come to feel that the early supernatural endowments of the Church were not intended to be restricted to the Apostolic age, but ought to be claimed by the Church of the present day as well. By 1828 Irving had already moved in that direction and his acquaintance with Scott confirmed and strengthened these views.<sup>13</sup> "As we went out and in together," says Irving, "he used often to signify to me his conviction that the spiritual gifts ought still to be exercised in the Church; that we are at liberty, and indeed bound, to pray for them."<sup>14</sup> At Irving's suggestion Scott agreed to be his assistant in London without any pledge as to doctrine. In 1830 he was appointed minister of the Scotch Church at Woolwich. But while his ordination was being considered questions arose regarding his views on the Human Nature of Christ, and after some delay the General Assembly in 1831 withdrew from him his license to preach. He continued, however, to minister to a congregation in Woolwich, and finally entered upon a distinguished career as the first Principal of Owens College, later known as the University of Manchester. Mr. Scott, like Campbell, though convinced that supernatural gifts were part of the Church's inheritance, refused to recognize as such the 'tongues' connected with Irving and his associates.

At Port Glasgow, February 1830, certain persons became possessed of 'supernatural power,' and in particular two brothers, men of humble walks of life: James and George Macdonald. Their sister, too, had had an unusual experience. She says that on a certain evening during a period of devotion while singing (part of Psalm 106): "I was quite overpowered with a sense of the presence of God. . . . I was so swal-

12. Mr. Scott (1805-1866), son of the Reverend Dr. John Scott, of Greenock, was educated at the University of Glasgow. He was licensed by the Presbytery of Paisley. He made the acquaintance of Irving in 1828. Toward the end of 1829 he went to preach for J. McLeod Campbell. His sermon on "Charismata" on that occasion led to extraordinary manifestations of "tongues" and prophesying. The movement had greater effect on Irving than Scott. In 1848 he was appointed to the Chair of English Language and Literature at University College, London. In 1851 he became the first Principal of Owens College (later the University of Manchester), continuing as Professor after his resignation as Principal in 1857. He married Ann Ker of Greenock, sister of David Ker, the only Deacon at Regent Square who clung to Edward Irving. (Chiefly from Dict. Nat. Biography; and John Hair, *Regent Square*, pp. 102, 103).

13. Oliphant, *op. cit.*, pp. 275 f. On Scott cp. Greville Macdonald, *George Macdonald and his wife*, (1925), pp. 191-95.

14. *Fraser's Magazine*, (January 1832).

lowed up in God I did not see those who were with me in the room, nor hear their voices singing; but I hard the trump of God sounding in my ears so loud, that all other sounds were lost. . . . I heard unutterable things. . . . In spirit I saw the Lord coming in the glory of His Father, and of all the holy angels, so that I was quite swallowed up in transport."<sup>15</sup>

On April 14, 1830, talk at the house was about baptism and abnormal spiritual incidents:

At dinner time, James and George came home as usual, whom she [Margaret Macdonald, a sister] then addressed at great length, concluding with a solemn prayer for James, that he might, *at that time*, be endowed with the power of the Holy Ghost. Almost instantly, James calmly said, "I have got it!" He walked to the window, and stood silent for a minute or two. . . . There was such a change upon his whole countenance.<sup>16</sup>

The Macdonald brothers did not agree with the later, parallel, developments in London.

While rejoicing at the news of the manifestations, and to that extent showing unity with the movement, they disapproved of the arrangement whereby the gifted persons in London were made subject to the pastor of their Church; and also . . . rejected the . . . promise of God through the prophets, to restore Apostles to His Church.<sup>17</sup>

Their own gifts gradually ceased, and they both died in 1835.

The account by Mary Campbell of her ill health and recovery is given in her letter to James Macdonald:<sup>18</sup>

On Wednesday I did not feel quite so languid, but was suffering some pain from breathing and palpitation of the heart. Two individuals who saw me about four hours before my recovery said that I would never be strong; that I was not to expect *a miracle to be wrought upon me*: it was not long after until I received dear brother James Macdonald's letter, giving an account of his sister's being raised up, and commanding me *to rise and walk*. I had scarcely read the first page when I became quite overpowered, and laid it aside for a few minutes; but I had no rest in my mind until I took it up again and began to read. As I read, every word came home with power, and when I came to the command to arise, it came home with a power which no words can describe; it was felt to be indeed the voice of Christ; it was such a voice 'as could not be resisted: a mighty power was instantaneously exerted upon me; I felt as if I had been lifted from off the earth, and all my diseases taken from

15. Robert Norton, M.D., *Memoirs of James and George Macdonald of Port Glasgow*, pp. 101, 102. (C. W. Boase), *op. cit.*, p. 758.

16. Robert Norton, M.D., *op. cit.* (*Memoirs*, etc.), p. 107; (C. W. Boase), *op. cit.*, p. 760.

17. R. Norton. See the last chapters of the *Memoirs* of the Macdonalds, especially Chap. VIII, entitled "Connection and their Disunity with Mr. Irving's Church."

18. Norton, *op. cit.*, p. 109; *Morning Watch*, pp. ii., 615; (C. W. Boase), *op. cit.*, p. 761.



off me at the voice of Christ. I was verily made to stand upon my feet, leap and walk, sing and rejoice.

Mary Campbell was peculiarly susceptible to supernatural influence, and she began to speak in unknown tongues the Friday and Saturday following her healing. Soon after, the Macdonald brothers did the same. A contemporary, Alan Ker, writing on April 29, 1830, has described it thus: <sup>19</sup>

"There cannot be a doubt," says . . . Mr. Story, in his letter to me on the subject, "but that Mary Campbell has the gift of speaking in an unknown tongue." Several of the good people from Edinburgh, etc., have already come to investigate; many were dubious at first, but going away quite convinced of its being of God. Dr. Chalmers has written Mr. Campbell with much propriety on the subject, and he has invited him to come and see. Mr. Erskine is here at present. He went up to Port-Glasgow yesterday, or the day previous, and held a prayer meeting. The meeting was peculiarly solemn, and sweetly overpowering were the emotions of those in prayer, and they seemed filled with the Holy Ghost. Young James Macdonald started suddenly up and spoke the unknown tongue. While speaking, his countenance all at once assumed a new expression, and he exclaimed—"The shout of a king is among us! God is in this place. He has taught me the interpretation!" Straightway he proceeded to interpret what he had said! Mr. Erskine was in floods of tears to-day in speaking of it at my bed-side.

Another contemporary, Ann Ker, writing on May 11, 1830, describes one of the gatherings at which utterances occurred, and adds "at one time some strange words . . . were given him." <sup>20</sup>

Mary Campbell had a reputation for sanctity of the same type as her sister's, and later played a prominent part in the developments in London. Among those who went to the Campbell home to investigate was a young man from Edinburgh, William R. Caird, who soon was prominent in 'apostolic' circles, and who later became this lady's husband. Principal R. H. Story quotes letters of his father's showing a change in the attitude of the latter, who proceeds to accuse Mary Campbell of vanity and a desire to attract attention. A casual reader of the volume may infer that she deliberately set out later to impose on Irving's credulity. Mr. Caird issued in print a letter asserting that this was not true, correcting the mistakes, and testifying to Mary Campbell's saintly life. <sup>21</sup> Mr. Caird holds that there were disputes and disagreements with the family which caused their pastor unfortunately to turn from his earlier favorable view of Mary Campbell into one of

19. (C. W. Boase), *op. cit.*, p. 764.

20. (C. W. Boase), *op. cit.*, p. 765.

21. W. R. Caird, *A Letter to the Rev. R. H. Story, Rosneath, respecting certain mis-statements contained in his memoir of the late Rev. R. Story*, (1863).

harsh and unjustifiable criticism of her. He accuses Mr. Story of making money out of the *Memoir* of Isabella Campbell, which money ought to have gone to the Campbell family; which was hardly fair to Story who was always watchful to minister to their earthly needs. Caird brought a suit against the minister but it was allowed to drop. The eminent name and reputation of Mr. Story has naturally led writers to take his side to the disparagement of Mr. Caird. Probably there was error on both sides. The very biography of Story seems to suggest that he was peeved that a working-class girl, instead of being content with the estate into which it had pleased God to call her, suddenly appeared dressed in fair raiment and silks; and that she chose to have her own ideas of what her missionary call meant, based on the newer apocalyptic theories which had come to prevail in the communion to which both belonged, herself and her husband.<sup>22</sup> The irritation and disappointment of the faithful pastor may be conceded; but so ought the Christian integrity, on the other side, of persons who had come to accept the new teaching. Probably what may be said in support of Mr. Story's position is that Mary Campbell, without intending to deceive, had the instinctive desire to please those whom she liked, and unconsciously allowed herself to fall into those attitudes, or to develop those habits, which were congenial to Irving in the light of his convictions regarding the spiritual gifts.

The whole religious world of Scotland was stirred by those extraordinary happenings, and the ferment along the banks of the Clyde attracted wide attention in London as well, particularly among the members of the Prophetic Conferences. In July 1830, the chairman of the Albury Conference had stated what was the common belief of those present, "that it is our duty to pray for the revival of the gifts manifested in the primitive Church; which are, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, kinds of tongues, and interpretation of tongues," and "that a responsibility lies on us to inquire into the state of those gifts said to be now present in the west of Scotland."<sup>23</sup>

In *The Morning Watch*<sup>24</sup> there is an article on "The Extraordinary Manifestations in Port Glasgow" which states that the writer [Irving] had conversed with eight individuals who had visited Scotland and been eyewitnesses of the manifestations, and who were unanimous both as to their supernatural character and their power. Then follows

22. *Memoir of the Life of Robert Story*, pp. 202-20.

23. (J. B. Cardale), *A Letter on Certain Statements . . . in "The Old Church Porch,"* p. 13.

24. *Morning Watch*, (December 1830), p. 869.

a letter from Cardale, who speaks of himself and *his five* fellow travellers, describes the incidents, and affirms his conviction that the languages were indeed unknown tongues. The persons in question, whose names are mainly gathered from other sources, were: J. B. Cardale, Anglican—not of Irving's Church, though not a stranger to it; Mrs. Cardale, Miss Emily Cardale, E. O. Taplin, R. Norton, all Anglican; and Dr. Thompson, the only one from Irving's congregation.

Mr. Cardale says <sup>25</sup>

I went to examine for myself, and without reference to, or communication with, Mr. Irving, in company with three ladies, and two gentlemen—one of the latter, like myself, a member of the Church of England. We went in August, and returned in September (I returned early), and the three gentlemen were invited by Mr. — [Drummond] in the latter end of October, to meet several clergymen and others, and among them Mr. Irving, for the purpose of narrating to them in common what we had witnessed.

In another connection he says <sup>26</sup>

Three gentlemen went down from London in the month of September, for the express purpose of examining into the subject. One of these, and one only, was a member of Mr. Irving's congregation (and even he . . . was expressly recognized both by Mr. Irving and his session as a member of the church of England); the other two were members of . . . and habitual attendants in the church of England.

Later on he remarks—"On the last day of April 1831, the first instance of the manifestation of the Spirit occurred; but, as I have said, . . . it was bestowed upon a member of the church of England, and in her own house—upon one who had never witnessed anything of the kind." <sup>27</sup> The last statement however is hardly correct since the person, Mrs. Cardale, had been to Port Glasgow and either had witnessed the manifestations there or knew everything about them.

On the return of these visitors from Scotland, and on their report, Christians of like mind in London began to meet together in prayer for the Holy Spirit in terms of the Scottish manifestations. About this time, in the autumn of 1830, the religious world of London was startled by a remarkable case of divine healing—that of Elizabeth Fancourt, daughter of an Anglican clergyman (p. 64 below)—which happening suggested to minds prepared for the subject, as well as to many who had not thought thereupon before, that the age of miracles, and of those spiritual gifts of which there is record in the New Testament,

25. D. Ker, *Observations on Mrs. Oliphant's Life of Edward Irving*, p. xv. On J. B. Cardale see below, pp. 48, 72, etc.

26. (J. B. Cardale), *Letter on Certain Statements*, etc., p. 13.

27. *Ibid.*, p. 15.

was at hand again. Certainly from this time on Irving directed his own thoughts more than ever to the Doctrine of the Holy Spirit.

The first instance of these 'gifts' in London occurred on April 30, 1831, at a private house—that of Mrs. Cardale—when, it is said, this lady spoke with great solemnity and prophesied. With these things in the minds of people, the Regent Square early morning prayer meetings, begun in May, 1831, continued after the General Assembly was over, their subject being more particularly the outpouring of the Spirit upon the Church. Says Irving, "We cried unto the Lord for apostles, prophets, evangelists, pastors, and teachers, anointed of the Holy Ghost, the gift of Jesus, because we saw it written in God's Word that these are the appointed ordinances for the edifying of the body of Jesus."<sup>28</sup>

The next instance, soon after, was when Miss Emily Cardale was visited by the same power. Then on Thursday, August 25, 1831, at a prayer meeting in Irving's house, Edward O. Taplin, who owned a school, began to speak in prophecy. After this, the same three were often speaking in power at the early prayer meetings at Irving's Church; not, however, in the Church itself, for they had been requested to abstain from doing so. But on October 16 at the morning service, the power came upon Miss Hall, a governess, but in order to comply with the restriction imposed, that no such speaking should occur in church, she rushed out to the vestry and there gave way to the impulse, her shouting being heard in the Church and causing much commotion and excitement. In the afternoon, during his exposition of I Cor. 14, Irving stated that whereas, following advice received, he had given the said caution, he would no longer do so, nor would he forbid the speaking in Church. This set the speaker free and at the evening service Taplin gave an utterance to this effect—"Why do ye flee from the voice of the Lord? Surely the Lord is in the midst of you. If ye flee now, where will ye hide yourselves in the Day of Judgment?"<sup>29</sup>

The rumor of these strange happenings rapidly spread that day. A tumultuous, angry crowd assembled in the evening. Utterances took place, and pandemonium ensued, so that the newspapers and periodicals now rose against Irving. *The Times*, which began to suggest that the time had come for the removal of Irving from that Church, declared that millenarianism and apocalyptic imagery

may offend the judgment but did not offend the nerves. But have we the same excuse for the recent exhibitions with which the metropolis has been scandal-

28. Oliphant, *op. cit.*, p. 318.

29. (C. W. Boase), *op. cit.*, p. 785.



ized? Are we to listen to the screaming of hysterical women and the ravings of frantic men? Is bawling to be added to absurdity and the disturber of a congregation to escape the police and treadmill because the Person who occupies the pulpit vouches for their inspiration?

The climax was reached on November 13, when there were disturbances at both services.

The trustees now were forced to act<sup>30</sup> and sought to prevail upon Irving to suppress the manifestations. It is possible that if he had restricted them to the prayer meetings the matter would have been allowed to remain at rest; but he believed these to be of God, and could not possibly bring himself to suppress them in any way, and tumult and confusion continued. In their bewilderment and distress because of their personal regard for the minister, the Kirk Session stressed the inconsistency of these innovations with the Discipline of the Church of Scotland; but to no avail. Friends, too, had warned Irving, but without success. Carlyle relates his own interview and remonstrance with him, which had no result. Another loyal friend, the Elder, James Nisbet, proposed a resolution, which the minister did not put before the Session but which is recorded in the Minutes, to the effect that "the session cannot recognize any teacher but their own ordained pastor, and other ministers lawfully called, and cannot suffer any interruption to any of the services of the church."<sup>31</sup> To argue, as Irving and his friends did, that special consideration should be shown to him and his ideas because the church was built on the strength of his name was quite irrelevant. It was on the strength of his name as that of a minister of the National Church of Scotland, abiding by its discipline and ways; they would not have been bound to consider him if, for instance, he had turned Buddhist or Mohammedan.

The trustees did not believe these utterances or disturbances to be the voice of God and felt responsible for the order in the Church in accordance to the views of the Church of Scotland. The Presbytery of London before whom the matter was brought sustained them. The refusal of Irving to meet the views of the trustees forced them to take Counsel's opinion—in this case, Sir Edward Sugden's—who pronounced in their favor: "The trustees ought immediately to proceed to remove Mr. Irving from his pastoral charge by making complaint to the London Presbytery in the manner pointed out in the deed."

The complaint was received by the Presbytery on March 22, and in the main is concerned with the irregularities in Public Worship. The Trial, which excited much attention and of which extensive docu-

30. Oliphant, *op. cit.*, p. 339.

31. J. Hair, *Regent Square*, p. 109.

mentary evidence exists, took place on April 26, 1832, and is particularly famous for the profound and eloquent defence by the accused. The decision however was "that the Reverend Edward Irving has rendered himself unfit to remain the minister of the National Scotch Church, and ought to be removed therefrom in pursuance of the conditions of the trust-deed of the said church."<sup>32</sup>

That this decision was inevitable and just may be conceded. But there was no excuse for the manner in which it was carried out. It is strange that persons who held Irving in high esteem should act in the matter with precipitancy, shutting him out of his Church without warning and without some consideration for his feelings. The ugly truth is that next morning, May 4, 1832, at the prayer meeting hour, he and his group assembled, but found the doors of the Church closed against him. Quoting a member of the Church:

You will have seen by the newspapers that the trustees were not tardy in carrying out the decision of the Presbytery. On Friday I went as usual to Regent Square for the early six o'clock service. What were my feelings on seeing our dear pastor bare-headed standing before the gates of that building where for so many years he had been minister. He was engaged in prayer, with a few of his flock around him; they soon congregated, and the service commenced by our singing the 23d Psalm. It was an affecting moment, but we felt that the Lord was indeed our shepherd, and we should not want. Mr. Irving then read the notice from the trustees, which was the reason of our meeting in the open air, also an accompanying letter, in which a strong testimony was given of the blameless life of the individual deposed; who therefore has been cast out solely because he has acknowledged the Lord Jesus as the baptiser with the Holy Ghost. After reading these communications, on which he made no comment, he proceeded with the service; as he concluded, the Spirit burst forth in joyful utterance, calling on us to rejoice in our deliverance, and that the Lord would do great things for us. Before we departed, Mr. Irving told us that he should forthwith proceed with his elders and deacons, in different directions in search of a suitable place for his flock to meet in, and as he confidently looked to the Lord to provide this, he directed us all to come up at seven o'clock to the gates of the church, where a deacon would be stationed to give the address, or in the event of not succeeding, to inform us.<sup>33</sup>

In fairness to the Trustees it should be noted that Irving had defied them to do this very thing, though they ought to have had more grace than to act as they did. Mrs. Oliphant quotes Irving, February 28, 1832, with reference to the Opinion of Counsel:

. . . If the trust-deed do fetter me therein [in his ministerial office], I knew it not when the trust-deed was drawn, and am sure that it never was intended in the drawing of it; for certainly I would not, to possess all the churches of

32. J. Hair, *op. cit.*, p. 121; Appendix, pp. 334-38.

33. (R. Norton), *Restoration of Apostles and Prophets, etc.*, pp. 61, 62.

this land, bind myself one iota from obeying the great Head and Bishop of the Church. But if it be so that you, the trustees, must act to prevent me and my flock from assembling to worship God, according to the word of God, in the house committed into your trust, we will look unto our God for preservation and safe keeping.<sup>34</sup>

That early morning, the company held their meeting on the steps of the Church. For the next few days they sought a place of meeting and then found it in the Socialist Rotunda, or Hall, in Grays Inn Road, which had been used by Robert Owen, the Reformer. There they held Communion Service on the sixth of May, and they continued to meet in that hall for some months, while at the same time they did preaching out of doors in many places.

34. Oliphant, *op. cit.*, p. 349.

## CHAPTER FIVE

### THE CASE OF ROBERT BAXTER

IN THE SUMMER of 1831 the gifted group at Regent Square had been joined by Robert Baxter of Doncaster; a successful member of the legal profession, author on public questions, and devout Churchman given to Christian work. He was a High Churchman of the pre-Tractarian school, with the usual antipathies to Methodists, Dissenters, and all liberals, and equally a supporter of the throne, the nobility, and the established church. All these tendencies appear in his prophetic utterances. He is, moreover, a psychological study of extreme importance involving the investigation of dual personality.<sup>1</sup> In the present writing the main interest is his contribution to the founding of the Catholic Apostolic Church. In dealing with Mr. Baxter it will be necessary to give extensive quotations from his writings because, as will appear, his utterances were made use of by the Catholic Apostolic group, and had a far-reaching influence.

Being anxious to know something of the Regent Square prayer meeting, whether through curiosity or some other inner prompting, he obtained an introduction and attended on several occasions, the first time being in August, 1831. From the first he himself came under the influence of the 'power' and was made to speak in tongues and in prophesying. The second occasion, January, 1832, which seems to have particularly impressed him, is thus described in his own words:

After one or two brethren had read and prayed, Mr. T—— [Taplin] was made to speak two or three words very distinctly, and with an energy and depth of tone which seemed to me extraordinary, and it fell upon me as a supernatural utterance, which I ascribed to the power of God; the words were in a tongue I did not understand. In a few minutes Miss E. C. [Cardale] broke out in an utterance in English. . . . Those who have heard the powerful and commanding utterance need no description; but they who have not may conceive what an unnatural and unaccustomed tone of voice, an intense and rivetting power of expression—with the declaration of a cutting rebuke to all

1. This has been ably done already elsewhere: Andrew L. Drummond, *Edward Irving and his Circle*, pp. 185-207, 255-59.



who were present, and applicable to my own state of mind in particular—would effect upon me, and upon the others who were come together. . . . In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power; and in much struggling against it, was made to cry out, and myself to give forth a confession of my own sin . . . and afterwards to utter a prophecy that the messengers of the Lord should go forth, publishing to the ends of the earth in the mighty power of God, the testimony of the near coming of the Lord Jesus.<sup>2</sup>

Baxter was present at Regent Square in August, 1831, on January 13–18, 1832, and on February 20–27,<sup>3</sup> and was used in prophetic utterance which was recognized to be such. But the undependability of some of his predictions, the contradictory utterances and positions accepted as inspired by the group, and the doctrine regarding the Human Nature of Christ taught among them,<sup>4</sup> led him gradually, from April 1832, to doubt his own utterances as being from God. While always believing these to have been something supernatural, ere long he came to the view that they had been, not the Spirit of God at work, but that of Satan, and that he himself had been deceived. Firmly convinced of his error he hastened to make amends; and the very day Irving had to appear before the London Presbytery he visited him, stating his newer conviction and urging Irving to reconsider his steps. This was the more disturbing, because another prophetess, Miss Hall,<sup>5</sup> had confessed to feigning spiritual utterances at times, speaking what she had premeditated. But Irving refused to accept Baxter's new interpretation, that is, that he had been deceived while prophesying, holding rather to the genuineness of the utterances, and lamenting Baxter's fall.<sup>6</sup>

Baxter as a prophet was not wholly accepted by the Catholic Apostolic people. They selected from the utterances those they chose to deem prophetic placing on them their own interpretation, and rejected others, as for instance Baxter's anticipation of his own call to the 'apostleship';<sup>7</sup> the standard in each case being what was in the mind of Cardale and his associates.

2. Robert Baxter, *Narrative of Facts*, pp. 4 f.

3. *Ibid.*, pp. 4, 11. R. Baxter, *Irvingism*, pp. 21, 26, etc.

4. Robert Baxter, *Narrative*, pp. 99, 120 ff., 124–26.

5. Oliphant, *Life of Edward Irving*, p. 364. The case was cited at the meeting of the Presbytery; Baxter, *Narrative*, p. 95.

6. Oliphant, *op. cit.*, pp. 357 f., 379.

7. Baxter, *Narrative*, e.g. p. 66: "At the interval of a day or two, there followed an appalling utterance—that the Lord had set me apart for himself—that, from the day I was called to the spiritual ministry, I must count 40 days—that this was now well nigh expired—that for those 40 days was it appointed I should be tried—that the Lord had tried me, and found me faithful, and having now proved in me the first sign of an apostle, *patience*, [referring to II Cor. 12:12] he would give to me the fulness

Feeling it was his urgent duty to make amends for his errors Baxter wrote his *Narrative of Facts*. It may be that he is inexact in some of his statements here as also in his later *Irvingism in Its Rise, Progress and Present Standing*, which appeared in 1836 and is useful as giving a general idea of the early history of the movement; and that he projects his own ideas too much. Cardale suggests that the title more correctly would have been "A narrative of Mr. Baxter's thoughts and feelings, of revelations made to Mr. Baxter, of Mr. Baxter's words, of Mr. Baxter's actings, and of words and actings of others to and concerning Mr. Baxter—and in a very large proportion of words of Mr. Baxter to and concerning himself."<sup>8</sup> The former was seized upon by Irving's enemies and those of the movement generally,<sup>9</sup> and the Catholic Apostolic people deserve sympathy in the use thus made by their

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of them, in the gifts of *signs, and wonders, and mighty deeds*;—that the Lord had called me to be an apostle, and by the laying of my hands and the hands of the other apostles whom the Lord should call, should the baptism of fire be bestowed." In his *Irvingism*, pp. 23–26, he gives instances of prophecies unfulfilled, which the group at first received but of which no fulfillment was sought. (E. B. Pusey) in *Irvingism* makes much of these utterances unfulfilled or rejected, pp. 134 ff. and *passim*.

8. J. B. Cardale, *A Letter on Certain Statements . . . in "The Old Church Porch,"* p. 49.

9. *Ibid.* The reference is to a work now entitled *The Church Broken Unity . . . Presbyterianism. Irvingism* (the latter, on pp. 113–310). (1862.) This writing is an instance of the alarm by certain elements in the Church of England at the growth and appeal of the Catholic Apostolic movement and its inroads upon the established Church. It consists of articles first appearing in a periodical publication, *The Old Church Porch*, the editor of which, the Reverend W. J. E. Bennett, had achieved some notoriety because of certain Anglo-Catholic practices (H. P. Liddon, *Life of Edward Bouverie Pusey*, IV, 217 f.). The series, while not markedly anti-Roman, is strongly against non-Episcopal bodies, Presbyterian and other, and all Dissent from the Anglican Church. In none is this spirit so pronounced as in the section on *Irvingism* which intrigued contemporaries as to its authorship and generally troubled them. It is known now that the author was E. B. Pusey (Liddon, *op. cit.*, III, 373–75). The work bears evidences of his stupendous learning, his zeal for Anglicanism as being the Catholic Church in England, and unfortunately of an inability to appreciate the non-Anglican body attacked. His biographer gives partly the reason: "Pusey rarely came into contact with any of the forms of Dissent" (III, 373). His knowledge of these was derived from other writings, not from any contact in the least sympathetic. Pusey is wont to assume without justification that a movement is thus and so; therefore the consequences follow which he proceeds to censure. Only, they do not so follow. The following stricture showing Pusey's method applies with equal force to his *Irvingism*: "you have been led by your prejudices to publish statements which are not true, to the injury of an unoffending people. . . . You . . . have ascribed [to them] just what tenets you pleased, and then, on the authority of your own assertions, and of idle tales which no candid man can by possibility believe, charged them with . . . heresy in its worst forms," etc. (This is from *A Letter to the Rev. E. B. Pusey*, (1842), by the Reverend Thomas Jackson vindicating the Wesleyan Methodists against "misrepresentations and censures" which appeared in Pusey's *Letter to the Archbishop of Canterbury*, (3rd edition), pp. 159–63).

enemies of the writings in question; use exceeding anything that the author intended. But Mr. Baxter, too, is entitled to sympathy, and even Catholic Apostolic authors who wrote against his arguments always have proper regard for him, and admit his goodness and religious character, as he does theirs on his part. That he labored under difficulties of personality or of understanding may be conceded; but it is important to look behind the inaccuracies to the motives of the man in his recantation, and to keep constantly in mind his sincerity in what he looks on as his awakening from a delusion. The reading of these pamphlets suggests that, irrespective of the particular application he gives, here is a man convinced that he had been involved in a work that was not of God. He felt that, though well-intentioned throughout, he had been instrumental in leading others astray, and sought in this way to arrest the evil he believed he had started.<sup>10</sup> He admits that during his utterances, now held by him to have been Satanic, he was conscious of having deep communion with God and a desire for holiness.<sup>11</sup>

Some of Baxter's prophecies, disowned by him, were accepted as true prophecies by Cardale and consequently by the early leaders of the Catholic Apostolic Church, and they show some of the leading characteristics of this body of Christians. They are as follows:

1. A new order of ministry to be given. This follows from the expounding of Rev. 11 regarding the Two Witnesses. He was made to say that these

were two offices; one, the office of the prophet, the other, the office of minister—that the one kind of witness they had for some time had in the midst of them, in those who spake with tongues and prophecied (alluding, as we understood, to the gifted persons who so spake); and that the other form of witness, the Lord had now for the first time manifested (alluding to the gift which was manifested in myself) and this should be multiplied and many ministers sent forth. . . .<sup>12</sup>

2. The prophecy pointing to July 14, 1835, as a special date. In Baxter's mind, it was the date of the rapture of the saints; in the mind of Cardale and his associates, a date to be made important through the completion thereon of the 'Apostolic' College. "The words of the prophecy were most distinct, to count from that day [viz. January 14, 1832], 1260 days, and three days and a half (Rev. 11:11); and on innumerable other occasions, by exposition and by prophecy, was the same thing again and again declared, and most largely opened."<sup>13</sup> In

10. E.g. in *The Old Church Porch*.

11. J. B. Cardale, *Letter on Certain Statements*, etc., p. 48.

12. R. Baxter, *Narrative*, p. 15.

13. *Ibid.*, p. 18.



the evening of the same day, when he felt the power was abundant upon him, he was made to declare that they were "commanded to 'count the days one thousand three score and two hundred'—1260—the days appointed for testimony, at the end of which the saints of the Lord should go up to meet the Lord in the air, and evermore be with the Lord."<sup>14</sup> But whereas Baxter dwells on the *1260 days*, which pointed to seventeen days earlier than the date set apart, the Catholic Apostolic people always understood the prophecy to mean three and one-half years from the fourteenth "of the first month" which Baxter understood to be January and pointed to the fourteenth of July, 1835. Cardale mentions his utter disbelief that Baxter ever uttered words to the effect that the Lord should come on or about that time. It is possible that the interpretation given by Baxter to the event that was to be was mistaken.<sup>15</sup> But the date was momentous in the movement: though the Lord did not come, the coming was nevertheless prepared for in that the "Separation of the Apostles" then took place. The "Fourteenth of July" is the annual feast held in commemoration of the event.<sup>16</sup>

3. Disapproval of Religious Societies within the organized Church generally. Prophecy was given that the Bible Society was "a curse going through the land." Religious Societies in general were declared to be the "confederacies" condemned in Isa. 8:9, etc. This attitude was fully taken up by the group as a whole.

4. The condemnation of the existing Churches, even of the Church of England. This is not stated as a prophecy (though there may have been such an utterance) but as a conviction to which he had come reluctantly, and contrary to his earlier views.<sup>17</sup> He declared "that the Church of England, as included in the visible church, was cast off and abandoned of God for apostacy"<sup>18</sup>—a view not dissimilar to the one that came to prevail in the body regarding existing Churches, though it was modified somewhat in its Anglican, ruling circle as far as the Church of England was concerned.

5. The superseding of all the regular ministries in the Church. Early in this period a prophecy was given by him that

God had cut short the present appointment for ordaining ministers by the laying on of hands by succession from the Apostles. That God would not henceforth recognise such ordinations; though it was declared, that, up to

14. *Ibid.*, p. 17.

15. J. B. Cardale, *A Letter*, etc.

16. R. Baxter, *Narrative*, pp. 31 ff. It is interesting to note that the fourteenth of July, 1833, is the date of Keble's sermon on *National Apostacy* which is considered as the beginning of the parallel 'Catholic' revival, the Tractarian.

17. Cp. his *The Layman's Appeal*.

18. R. Baxter, *Narrative*, p. 29.



this time, such had been the appointed method. . . . The Spirit of God having withdrawn from the church, the church was thenceforth desolate; and now God would endow men with the power of utterance in the Spirit, as the gift distinguishing those set apart for the ministry. It was explained, that the Spirit was not taken from faithful men in the church, but from the visible church as a body. That the whole visible church was not cast off as God's church, and God would bring forth his spiritual church with the fulness of the gifts of the Spirit, and extend it to the ends of the earth within the appointed time.<sup>19</sup>

I was then made to give forth a distinct command to all present [Mr. Baxter says], and to all who should hear it, to go forth and declare, wherever the providence of God should open a place of testimony to them, the near coming of Christ, and the coming in of the spiritual ministry. The command was very express, to go into the highways and bye-ways, the streets, the lanes, the alleys, and the public ways, and warn all men, that they might be prepared for the spiritual ministry, and not mock at it when it broke forth. The exhortation was most energetic, to linger not, but go forth; . . . if men were not thus prepared, they would mock at the spiritual ministry, and be cut off as committing the unpardonable sin of blaspheming against the Holy Ghost. . . . They were enjoined not to wait for the power of the Spirit, but . . . go forth in faith. . . .<sup>20</sup>

He adds that "in conformity to this message, many of the congregation went forth publicly to preach and continue in it to the present day, being called up before the magistrates on account of it."<sup>21</sup>

Irving approved of the above message, and at the suggestion of a member in the congregation he permitted himself to return public thanks to Baxter.

#### 6. The imminence of a new order of 'apostles.'

It was declared in utterance that the Lord would again send apostles, by the laying on of whose hands should follow the baptism of fire, which should subdue the flesh, and burn out sin; and should give to the disciples of Christ the full freedom of the Holy Ghost, and full and final victory over the world.<sup>22</sup>

7. Denunciation of all who reject episcopacy, specifically of the Church of Scotland. At Mr. Irving's, he was made in power to address him on the subject of the Church of Scotland and

their offence against God in the popular constitution of their churches, and the rejection of bishops as the standing sign of the apostolic office. I had felt much concerning this message, fearing Mr. Irving would not be able to receive it, from the opinions I knew he entertained in favour of Presbyterian ordination and constitution. To my surprise, however, and very greatly to my gratification, he said his mind had been prepared for this, and he could fully assent to it.<sup>23</sup>

19. *Ibid.*, p. 28.

21. *Ibid.*, p. 38.

23. *Ibid.*, p. 69.

20. *Ibid.*, p. 37.

22. *Ibid.*, p. 65.

8. Abasement of Irving, a minister of the Church of Scotland and therefore a Presbyterian. Baxter continues,

Proceeding in my address, in the power, after setting forth the glorious work which the Lord was about to do, I was made, with many pauses and much preparation, to declare to him, that he was not to be the hand by whom the Lord would principally carry on this work; that because of the sin of the Church of Scotland, he was rejected from the apostolic office, but that he should be a mighty prophet, and be endowed with all power, and go to Scotland through the length and breadth of it; . . . that . . . he must speedily go forth . . . to bear the Lord's warning to his native land. Mr. Irving declared his willingness to be laid aside, or used as the Lord should be pleased to order for his own glory.<sup>24</sup>

On the morrow Baxter was "made to give forth what seemed a most glorious prophecy concerning the endowments which would attend upon the spiritual apostles whom the Lord would now send forth; in how much they would exceed the endowments given to the twelve apostles."<sup>25</sup>

It was then held among us, that when the spiritual church was fully constituted, water would no longer be used in baptism, nor bread and wine in the supper of the Lord. . . . In one utterance in the country it was said, that when the faithful ministers were cast out of the visible church, they must cease to use the visible symbols. However, in subsequent utterances, it became confirmed that the spiritual church could not be fully constituted, until the full powers of an apostle were given, and of this we were now in daily, and I may say hourly, expectation. . . . If apostolic powers were again given it would be manifestly according to order that they should regulate the ordinances of the church.<sup>26</sup>

Mr. Baxter remarks that the delusion of the new apostles is evident for

they are now avowedly exercising apostolic functions, upon the mere command of the voice, without pretending to have the signs of an apostle, *in signs and wonders, and mighty deeds*: and the individual who has thus been set apart<sup>27</sup> for the apostolic office, prays, in their meetings, in the following strain:—"Lord, am I not thine apostle?—yet where are the signs of my apostleship?—where are the wonders and mighty deeds?"<sup>28</sup>

Baxter also speaks of the 'folly' of "Mr. Irving's claiming, as 'angel of the Church,' authority over the apostle; and the apostle is put under subjection to the pastor or angel, as he designates himself."<sup>29</sup>

24. *Ibid.*, p. 69.

25. *Ibid.*, p. 69.

26. *Ibid.*, p. 79. Mr. Baxter himself at this time expected to receive 'apostolic' powers. *Narrative*, p. 92.

27. Meaning Cardale.

28. R. Baxter, *Narrative*, pp. 84-85.

29. *Ibid.*

Later everyone in the system, Irving included, was subordinated to the 'apostle.'

The group accepted these views as representing Baxter's divinely influenced period and as messages from above for the Church of God. There were other utterances which did not receive general approval, but all agreed to the part stating that there was to be a new Church governed by 'apostles' and pursuing 'apostolic' methods.

Baxter, as has been stated, sought an interview with Irving the very day of the trial, when he was setting out to make his defence of himself and of the happenings at Regent Square. Irving was thus confronted at the outset with the emphatic declaration of the chief agent in bringing about those happenings, that he had in all this been under a delusion. These considerations, however, did not affect Irving's views or change his course.

Before leaving the case of Mr. Baxter, his criticism of the trend as well as of the character of the movement, given in his own words, should be noted:

1. *Secrecy.*

The extreme secrecy enjoined by the spirit, and the manifest shrinking from public examination. The Spirit has, both in England and Scotland, forbidden the writing down of utterances, and even the attempt to report them verbatim. Thus errors and contradictions are more easily concealed and explained away.<sup>30</sup>

2. *Disparaging the Intellect.*

The manifest denouncement and debasement of the understanding. . . . Now I am assured, both from the remembrance of my own utterances in power, and from those of others, as well as from the later correspondence with the gifted persons, that the spirit manifested in us all, has always striven to put aside the understanding, and bring its followers into an absolute submission to the utterances. . . . The doctrine propounded is and was: If contradictions appear, or failures appear, wait until the spirit by other utterances, shall clear up the difficulty.<sup>31</sup>

3. *Spirit of Denunciation.*

The bitterness of denunciation and hastiness of spirit, found in the manifestations of the power. Many times have I been appalled at the stern and remorseless denunciations which, under the power, I have been made to give forth.<sup>32</sup>

4. *Sectarianism.*

The spirit of separation, which marks out a line by the reception or rejection of the utterances—all who bow to the utterances are received; those who can-

30. *Ibid.*, p. 126.

31. *Ibid.*, pp. 126, 127.

32. *Ibid.*, p. 128.

not, are not acknowledged, but after the first and second admonition, are rejected. The effect of this is very extraordinary. It casts off, under the name of Babylon, the great mass even of orthodox professors, and raises up the little church which does receive the utterances, into the distinctive title of "The Church." . . . At the same time it takes its own members out of public observation, and leads them into a comparative privacy; far away from the correction of example or opinion beyond their own pale.<sup>33</sup>

Regarding Irving, Baxter thinks that in the matter of the manifestations he was

greatly tried. He cannot shut his eyes to facts which are daily rising up before him, and yet he is (as I was under my first doubts) afraid to entertain doubts, and deals with them all as temptations; so silencing doubt, he will give himself up to the power, and go on until God is pleased, by some broad flash of light, or some gross error in the utterances, to show him its darkness.<sup>34</sup>

##### 5. *Extreme Millenarianism.*

One circumstance of these manifestations cannot but force itself upon observation; that is, the continual use which was made of the doctrine of the second advent of our Lord. . . . The nearness of it, its suddenness, and the fearful judgments which would accompany it. . . . With the French prophets, who arose about the beginning of the last century, and with the followers of Joanna Southcote, in our own days, the nearness of the second coming has been the leading doctrine. The inevitable effect of this fanatical use of the doctrine is to create prejudice, and to induce a persuasion that it is a dangerous doctrine.<sup>35</sup>

Baxter, as has been stated, soon became convinced that his utterances were from a source other than divine. Had he lived in modern days he might have attributed all to causes not unfamiliar to students of psychology, and would not have applied moral delinquency to the incidents. As it is, he felt, and in penitence declared, that their source was Satanic and that he himself had been deceived. Irving, however, was not willing to let Baxter go in this way. In words of yearning pathos he addressed him in an article entitled "What caused Mr. Baxter's fall," beginning "Oh! my brother, where is thy discernment gone between God and Satan, good and evil, that thou shouldst thus turn aside like a deceitful bow?"<sup>36</sup>

In the dispute between the Catholic Apostolic leaders of that day and the position of Mr. Baxter, much, no doubt, could be said on either side, and the parties disagreeing were equally honorable. For

33. *Ibid.*, p. 128.

34. *Ibid.*, p. 130. On page 129 is an appreciation of Irving and an analysis of his attitude to the utterances.

35. *Ibid.*, p. 142.

36. R. Norton, *The Restoration of Apostles and Prophets*, p. 82.



this history it is necessary to consider the importance of Baxter at the time of the inception of the movement, his contribution by his utterances toward the development of the Catholic Apostolic Church, and the place he had in the development and history of Irving himself.<sup>37</sup>

37. Henry Drummond, *The Spirit in Mr. Baxter tried by Scripture*. (London: 1853).

## CHAPTER SIX

### THE BEGINNINGS OF THE NEW CHURCH

ON OCTOBER 19, 1832, the Exhibition Hall in Newman Street, off Oxford Street, otherwise known as the West Picture Gallery, was acquired, and was made into a Church.<sup>1</sup> At the opening meeting on the nineteenth of that month<sup>2</sup> there were "manifestations,"<sup>3</sup> and they were continued through the succeeding evenings.

On November 7, 1832, Mr. Cardale, the first 'apostle,' was called. With the appearance of the 'apostles' the movement takes on a new character. It is no longer Irving but Cardale who has the situation in hand, and is responsible for developments in the theory of the Church, its ministry, and its ideal and practice of worship. Nevertheless under Irving's supervision, if not direction, certain changes had already occurred, indicative of the fact that since the ejection from Regent Square a new religious body had come into being, which was no longer of the Presbyterian model of the Church of Scotland. A new terminology had become familiar, the pastor for instance being called Angel and having quasi-episcopal powers. The prophets had now a recognized place and were given free play, though their precise relation to the rest of the ministry had not been determined. A new order of service was introduced. The Scottish version of the Psalms,

1. (C. W. Boase), *Supplement to the Elijah Ministry*, p. 794.

2. Oliphant, *Life of Rev. Edward Irving*, p. 382.

3. With regard to the "manifestations" it is well to explain the difference between "tongues" and prophecy. The gift of "tongues" was addressed to the understanding of God rather than man, and was a sign to the unbeliever that one greater than man was present. It is not the language of any country. The Holy Ghost can use the tongue of a man in a manner which neither his own intellect could dictate nor that of any other man comprehend. A "tongue" is equally unintelligible to the speaker and to the hearer—not so the gift of prophecy. He that prophesieth speaketh unto man to edification, and to exhortation, and to comfort. But the Angel was supposed at least normally to tell the expediency of prophetic words uttered and to discern what they purported (Dowglasse, *Chronicle*, pp. 6, 7, 17). It is no disparagement to the "tongue" therefore if no one understands it. Specimens are given on p. 107 n.; Oliphant, *op. cit.*, pp. 382 f.; Baxter, *Irvingism*, Section II.

however, was continued under Irving,<sup>4</sup> though it was scarcely suitable for what had now come to be an English congregation.

The interior of the new Church, too, calls for comment. Baxter<sup>5</sup> thus describes the place:

The room adopted for their meetings was fitted up in the usual style of pews and galleries, as in a church; instead of a pulpit, however, there was constructed at the upper end of the church a raised platform, capable of containing perhaps fifty persons.<sup>6</sup> In the ascent to this platform are steps; on the front of the platform are seven seats; the middle seat is that of the angel; the three on each side of the angel were elders; below them, on the steps and in a parallel line, are seven other seats belonging to the prophets, the middle seat being allotted to Mr. Taplin, as the chief of the prophets. Still lower, in a parallel line, are seven other seats appropriated to the deacons, the middle seat being occupied by the chief deacon. This three-fold cord of a seven-fold ministry was adopted under direction of the utterance. The body of the chapel was appropriated by the members of the church, and the galleries were open to strangers. The angel ordered the service, and the preaching and expounding was generally by the elders in order. The prophets speaking as utterance came upon them.<sup>7</sup>

And there is the account by an interested and observant visitor, the Rev. J. Addison Alexander, of the General (now Princeton) Theological Seminary. While in London in 1833 he visited Newman Street, and in his journal gives an account of the church, the service and the preacher. Dr. Alexander, following what seems the general attitude of the American press at the time, was not favorably inclined toward Irving.

The chapel is a room of moderate size, seated with plain modern benches, like our recitation-rooms. The end opposite the entrance is semicircular, and filled with amphitheatrical seats. In front of these there is a large arch, and immediately beneath it a reading desk in the shape of an altar, with a large arm-chair beside it. From this point there are several steps descending toward the body of the house, on which are chairs for the elders of the church. I mention these particulars because I think the pulpit and its appendages extremely well contrived for scenic effects.<sup>8</sup>

A service, probably toward the end of April 1833, is thus described by Dr. Alexander:

Soon after we were seated, the chairs below the pulpit were occupied by several respectable men, one of them quite handsome and well dressed. Another man and a woman took their seats upon the benches behind. While we were

4. Oliphant, *op. cit.*, pp. 371 f.

5. R. Baxter, *Irvingism*, p. 11.

6. Mr. Baxter does not mention that there was a reading desk (in lieu of a pulpit) in front, looking toward the audience. (Washington Wilks, *Edward Irving*, p. 257.)

7. Also Oliphant, *op. cit.*, pp. 381 f.

8. H. L. Alexander, *Life of Joseph Addison Alexander*, (1870), I, 290.

gazing at these, we heard a heavy tramp along the aisle, and the next moment Irving walked up to the altar opened the Bible, and began at once to read. He has a noble figure, and his features are not ugly; with the exception of an awful squint. His hair is parted right and left, and hangs down on his shoulders in affected disorder. His dress is laboriously old fashioned—a black quaker coat and small clothes. His voice is harsh, but like a trumpet; it takes hold of one and cannot be forgotten. His great aim appeared to be to vary his attitudes and appear at ease. He began to read in a standing posture, but had scarcely finished half a dozen verses when he dropped into the chair and sat while he read the remainder. He then stepped forward to the point of his stage, dropped on his knees and began to pray in a voice of thunder; most of the people kneeling fairly down. At the end of the prayer he read the 66th Psalm, and I now perceived that his selections were designed to have a bearing on the persecutions of his people and himself. The chapter from Samuel was that relating to Shimei. He then gave out the 66th Psalm in verse; which was sung standing, very well, Irving himself joining in with a mighty bass. He then began to read the 39th of Exodus, with an allegorical exposition, after a short prayer for Divine assistance. The ouches of the breast-plate he explained to mean the rulers of the church. While he was dealing this out, he was interrupted in a manner rather startling. I had observed that the elders who sat near him, kept their eyes raised to the sky-light overhead, as if wooing inspiration. One in particular looked very wild. His face was flushed, and he occasionally turned up the white of his eyes in an ominous style. For the most part, however, his eyes were shut. Just as Irving reached the point I have mentioned and was explaining the ouches; the elder of ye church who sat in the chair . . . burst out in a sort of wild ejaculation, thus: "Taranti-hoiti-faragmi-santi"; \* "O ye people—ye people of ye Lord, ye have not the ouches—ye have not the ouches—ha-a-a; ye must have them—ye must have them—ha-a-a; ye cannot hear—ye cannot hear!" This last was spoken in a pretty loud whisper; as the inspiration died away within him. When he began, Irving suspended his exposition and covered his face with his hands. As soon as the voice ceased, he resumed the thread of his discourse, till the "tongue" broke out again "in unknown strains." After these had again come to an end, Irving knelt and prayed, thanking God for looking upon the poverty and desolation of his church amidst her persecutions. After he had finished and arisen from his knees, he dropped down again saying—"one supplication more"—or "one thanksgiving more." He now proceeded to implore the Divine blessing on the servant who had been ordained as a prophet in the sight of the people. After this supplementary prayer, he stood up, asked a blessing in a few words, and began to read in the 6th John about feeding on Christ's flesh. In the course of his remarks, he said—"The priests and churches in our day have denied the Saviour's flesh, and therefore cannot feed upon him." He then prayed again (with genuflexion) after which he dropped into his chair, covered his face with his hands and said—"Hear, now, what the elders have to say to you." No sooner was the signal given than the "tongue" began anew, and for several minutes uttered a flat and silly rhapsody, charging the church with unfaithfulness and rebuking it therefor. The "tongue" having finished, an elder who sat above him rose, with Bible in hand, and made a dry but sober speech about faith, in which

\* Author's footnote, "I do not pretend to recollect the words."



there was nothing, I believe, *outré*. The handsome, well-dressed man, whom I have mentioned, at Irving's left hand, now rose and came forward with his Bible. His first words were—"Your sins which are many are forgiven you." His discourse was incoherent, though not wild, and had reference to the persecutions of the church. The last preacher on the occasion was a decent, ministerial looking man in black, who discoursed on oneness with Christ. A paper was now handed to Irving which he looked at, and then fell upon his knees. In the midst of his prayer he took the paper and read it to the Lord, as he would have read a notice. It was a thanksgiving by [one of the worshippers] for the privilege of attending on these services to day. After the prayer, they sang a Psalm, and then the meeting was dismissed by benediction.<sup>9</sup>

While these non-Presbyterian developments were taking place in London the Church of Scotland, to which Irving still owed allegiance, was becoming concerned. A committee of the General Assembly<sup>10</sup> which had been appointed to be on the lookout for, and also to guard against the perils of Irving's theology, now urged the Presbytery of Annan to take action. That Presbytery began by asking Irving if he was the author of the writings containing his views on the Human Nature of Christ.<sup>11</sup> He replied in the affirmative, unfortunately including therein needless aspersions on the General Assembly which were bound to irritate and make him many enemies.<sup>12</sup> He was summoned to appear before the Presbytery and did so. The Trial took place on March 13, 1833, and he was deposed from the Ministry of the Church.<sup>13</sup>

The concluding act of the Presbytery was interrupted by one of the prophets. The sentence was about to be pronounced, when a voice—that of David Dow—was heard: "Arise, depart, arise, depart! flee ye out, flee ye out of her[e]! Ye cannot pray! How can ye pray? How can ye pray to Christ whom ye deny? Ye cannot pray. Depart, depart! flee, flee!" There was much commotion. Dow then got up to leave, and Irving followed him. As he did so, he exclaimed to the crowd obstructing his passage: "Stand forth! Stand forth! What! Will ye not obey

9. H. L. Alexander, *Life of Joseph Addison Alexander*, (1870), I, 290-92.

10. Oliphant, *op. cit.*, pp. 384, 385.

11. *Ibid.*, chap. xviii.

12. (W. Jones), *op. cit.*, p. 294.

13. For the trial before Annan Presbytery see Oliphant, *op. cit.*, pp. 391-95. See also *The Trial of Edward Irving, M.A., A Cento of Criticism*.

The sincerity of the accusers no less than of the accused ought to be borne in mind. It was no easy or pleasant task that the courts had. The anxieties of the Presbyteries, in London and Annan, and of the General Assembly, are hinted at in David Brown, *Personal Reminiscences of Edward Irving*, Expositor, 3d Series, Vol. VI. The author was Irving's Assistant after A. J. Scott, until they could not see eye to eye about the 'gifts.' Later he became principal of the Free Church College, Aberdeen, and was generally prominent in ecclesiastical circles.

the voice of the Holy Ghost? As many as will obey the voice of the Holy Ghost, let them depart.”<sup>14</sup>

Irving later returned to Newman Street—to a Church different from what he had had to deal with or had in mind. Changes had taken place in his absence. Worship had been changed at the ‘supernatural’ directions of the ‘apostles’; the very ‘apostleship’ for which so many had prayed was proving something other than what he had understood it to be. Perhaps it is incorrect to say that the new group were embarrassed at his presence. Mrs. Oliphant holds to that view, though it is officially asserted by the chief ‘apostle’ that this was not the case.<sup>15</sup> But some embarrassment there must have been, if only because of Irving’s unpreparedness for the newer developments.

Irving now had to undergo a process of subjection of his will to others—he, the Prophet of the Lord—and bow before ‘apostles’ who were moved by utterances of the ‘prophets.’ When he returned from Scotland he took up his duties as before, never deeming other than that he was the Lord’s minister still. But on the Sunday after his return, probably March 31, as he was about to baptize an infant, it was declared, through the mouth of the ‘apostle,’ that “what the Church of Scotland had given the Church of Scotland could withdraw,”<sup>16</sup> and that therefore he should not administer the Sacrament seeing he was unordained, till he had again received ordination.<sup>17</sup> The effect of this was to reduce him to the state of a *preaching* deacon. Deacons, fully ordained as such, have always had in the Church Universal the right and power to baptize. In obedience to this word he abstained, going on, however, with his other duties as usual.

It was not long before the needful ordination took place, appointing Irving Angel over the Church in Newman Street. Events now moved rapidly. After an utterance by Cardale that the Lord would give Irving ordination the same ‘apostle’ was led to declare on March 30 that the congregation should present themselves and call a solemn assembly. On March 31, Irving was stopped, as stated, from administering baptism.

On Thursday, April 4, at the morning service, after the reading of Jeremiah 1, a prophecy applied the words, “I see the rod of an almond

14. Oliphant, *op. cit.*, p. 395.

15. David Ker, *Observations on Mrs. Oliphant's Life of Edward Irving*, pp. xiv f.

16. There is no theory of “indelibility of orders” in the Presbyterian tradition, so that reordination seemed the only thing to be done. But on the other hand, see James Moffatt, *The Presbyterian Churches*, p. 117: “. . . a truly ordained person, therefore, cannot be reordained.”

17. W. Wilks, *op. cit.*, p. 257; (C. W. Boase), *op. cit.*, p. 804; Oliphant, *op. cit.*, p. 396.

tree" to a spiritual ministry now budding, and ended with a direction to the 'apostle' "to ordain the called Angel of the Church." Next day the congregation was bidden to present themselves for a special work in the evening. On Friday, April 5, at the evening service, the interior was arranged in keeping with Cardale's teaching regarding the Candlestick. Taplin, in virtue of his prophetic office, placed the elders on either side of Irving although not all of these were as yet ordained, on the right hand, Horn, Mackenzie, Henderson, and on the left, Perceval and Place, the sixth who was promised, namely Tudor, being selected the day following. He then, in power, bade Irving kneel. Cardale now commanded Perceval, the elder appointed for that service, to read I Samuel, 3 and 4, and after applying the teaching, prayed, and then laid hands on Irving, ordaining him *per saltam*, that is, without first the intermediate stages of deacon and priest, to the office of Angel, bidding at the same time that unleavened bread,<sup>18</sup> and wine, be brought with which the Eucharist was to be celebrated.

To these proceedings Mrs. Oliphant does not hesitate to apply the term 'indignity.'<sup>19</sup> It is not difficult to appreciate its force. Her comment is that Irving never expected anything of the kind, for in his letter from Annan, though he was deposed from the Church of Scotland, he had no doubt as to his being a minister in the Church of God, and subscribed himself their "faithful pastor and angel over Christ's flock."<sup>20</sup> But a new order had come, in which everything was to be subjected to the 'apostolate.'

Irving's bearing, after these events, seems to be that of a man who has been crushed. The Catholic Apostolic Church views it as but the bowing of his will in faith and in recognition of the act of God; equally plausible is the explanation that it was the act of a broken man, unable now to resist forces which were proving too strong; which he had set in motion, and which, Frankenstein-like, were proving beyond his control. Even Cardale, in the course of denying this accusation of Mrs. Oliphant's, practically admits it:

I do not deny that Mr. Irving had great difficulty in bringing himself to the hearty reception of the position into which those called to be apostles were gradually introduced—that he had fears on their behalf, and on his own, and on behalf of all—and that he entertained a jealousy which, within due bound,

18. Thus introducing the custom that has prevailed since. Historically they would be called Azymites, a term applied to the Western branch of the Church by the Eastern since the time of Patriarch Michael Cerularius in the eleventh century. (F. V. Woodhouse), *Narrative*, Chap. II.

19. Oliphant, *op. cit.*, p. 397; David Ker, *op. cit.*, pp. xiv-xv. (Statement by Cardale).

20. Oliphant, *op. cit.*, p. 397.

was peculiarly proper to himself, against any undue assumption, not warranted by the word of God, and derogatory to the place of the chief ministers of congregations. But I do utterly deny that there were any such contentions and oppositions as the author has been led to imagine.<sup>21</sup>

When Irving was dismissed from the Regent Square Church, we are told "he had every desire to use counsellors, and for some subordinate ministerial acts, the two Elders and two Deacons who followed him; but, in spite of his wise lucubration on the subject in 1828 . . . he had not realized the truth, and still entertained the modern Presbyterian idea that elders and deacons have no spiritual functions to fulfil: just as he had at first no idea that an Angel over a Church was anything more than a Presbyterian Minister."<sup>22</sup>

At Irving's ordination as angel, Cardale

demanding . . . whether he would engage to keep those charges of Christ to His church (indicated in the speaker's address); and on receiving the angel's assent, he proceeded to consecrate the elements, presenting them before the Lord; and after administering them to Mr. Irving, who was required to kneel, contrary to the former Presbyterian practice, he bade him administer them to his elders and the congregation.<sup>23</sup>

It is admitted by the Catholic Apostolic Church that "the congregation under Mr. Irving was so rich in its numbers, ministries, and gifts; he was so truly a father of his people, so enthroned in their hearts and affections, and revered by them; that it was hard both for him and them, to recognize the superior office of apostles, or to regard his church as incomplete."<sup>24</sup> Norton quotes Irving: "We were beguiled to think that the full measure of the tabernacle of the Lord would be given to that church over which I preside as angel; which was no less than the exalting of the angel of the church into the place of Christ. . . . I confess for myself that I was very slow, yea, and reluctant to turn back from my evil way; whereto I do trace the heavy chastisement of the love of my God."<sup>25</sup>

An important reference to this subject is given by Mrs. Oliphant. It is a letter from Irving's brother-in-law, Reverend J. Brodie of Monimail, who had happened to be in London and went to Communion service at Newman Street. He writes:

After praise and prayer, he [Irving] proceeded to dispense the ordinance of the Lord's Supper, and pointed out the character of those who were invited to approach, and of those who were unworthy. While he was doing this, one of the apostles exclaimed: "And if there be any one who does not acknowledge

21. D. Ker, *op. cit.*, p. xv.

22. (C. W. Boase), *op. cit.*, pp. 802-808.

23. R. Norton, *op. cit.*, p. 110.

24. *Ibid.*, p. 127.

25. *Ibid.*, p. 129. (From Irving, the last letter to his flock, given in W. Wilks, *op. cit.*, p. 282. But it is by no means certain to what incident Irving refers.)



that the Spirit of God is amongst us, if there be any one that doubts the work of the Lord, let him abstain; let the unbeliever depart. . . ." Next forenoon, Mr. Irving came to call for me. I very readily expressed my belief that not a few of those who belonged to his congregation were true believers in the Saviour; when he asked me, "Why, then, did you not come and join with us at our Communion?" I replied, "Even if I had desired to do so, how could I, after having heard it so plainly stated that all who doubted as to the nature of those manifestations were commanded to abstain?" He paused a moment, and then said, "Ah, yes, the Spirit hath so enjoined us." I saw that it was not without a struggle that he gave up the liberal and truly catholic feeling by which he had formerly been led to regard all true believers as brethren.<sup>26</sup>

The rest of Irving's life was a period of learning to acquiesce, of accommodating himself to utterances of 'prophets,' and to rulings of 'apostles,' which were contrary to what he had believed and loved; and of faithfully carrying on his work as pastor. But his spirit now is crushed, he is crumpled up, a broken man. The seeds of consumption had already appeared, and the strain of the several events were now telling upon him. In January, 1834, he was sent to Edinburgh, to help in a difficulty attending the new Catholic Apostolic Church, of which the Reverend Walter S. Tait was pastor. No longer was he at liberty to conduct his former great preaching missions in that city; he was a man under authority, not free to act upon his own judgment. This is shown a month later, when the 'apostles' Cardale and Drummond were in Edinburgh for the ordination of Tait as Angel. During their absence a command was given at Newman Street by a prophet (Taplin) in power, to which Irving gave instant obedience. The 'apostles,' on hearing this, wrote rebuking both prophet and angel. The prophet withdrew in anger for a time; the angel bowed his head in submission.<sup>27</sup>

But now strength was waning, and his friends were becoming alarmed. Yet, remembering his call to be a prophet to his beloved Scotland, he determined to take the needed change and rest by going thither, to his native air; this, in spite of warnings of the officials of the Catholic Apostolic Church, 'apostles' and all. The journey through Wales was tedious and exhausting, but finally he reached Glasgow. There the lingering illness told upon him definitely. He died just after midnight, December 8, 1834, at a friend's house, with his wife and a few friends surrounding him, while he murmured words of Scripture passages. With the words "If I die, I die unto the Lord," he passed away.

He is buried in the crypt of Glasgow Cathedral, as his biographer states, like his Master, in the grave of a stranger, the man who was

26. Oliphant, *op. cit.*, p. 403.

27. R. Baxter, *Irvingism*, pp. 32, 33.

the first to introduce him to London.<sup>28</sup> He was forty-two when he died. There is a memorial window above his grave by a famous Italian artist.<sup>29</sup> It is a picture of John the Baptist, whom Irving so resembled in mission and in contents of preaching; with the words "Repent ye for the kingdom of heaven is at hand." But the face in that picture is the face of Edward Irving.<sup>30</sup>

It remains to speak of the relation of Irving to the Catholic Apostolic Church. Since the ecclesiastical and 'apostolic' developments in that body were in some respects alien to him and contrary to his teachings, there is point in the objection to the name Irvingism, though it is difficult to get away from it. Judging from the allusions already quoted, he never felt at home in the movement. And yet with equal justice it may be held that it was his immense prestige that gave recognition to the "tongues" and prophesyings, and made both of them respectable as far as that was possible. Irving dominates the whole scene, until, a broken man at last, he allows the leadership to pass into other hands; and a movement strange to him comes into being, toward which he must have felt as did St. Francis of Assisi toward the development of his own order when his guiding hand was removed and other persons with other ideas had taken hold.

In some respects however Irving's influence is still to be found in the movement, Catholic Apostolic objections notwithstanding, e.g.—

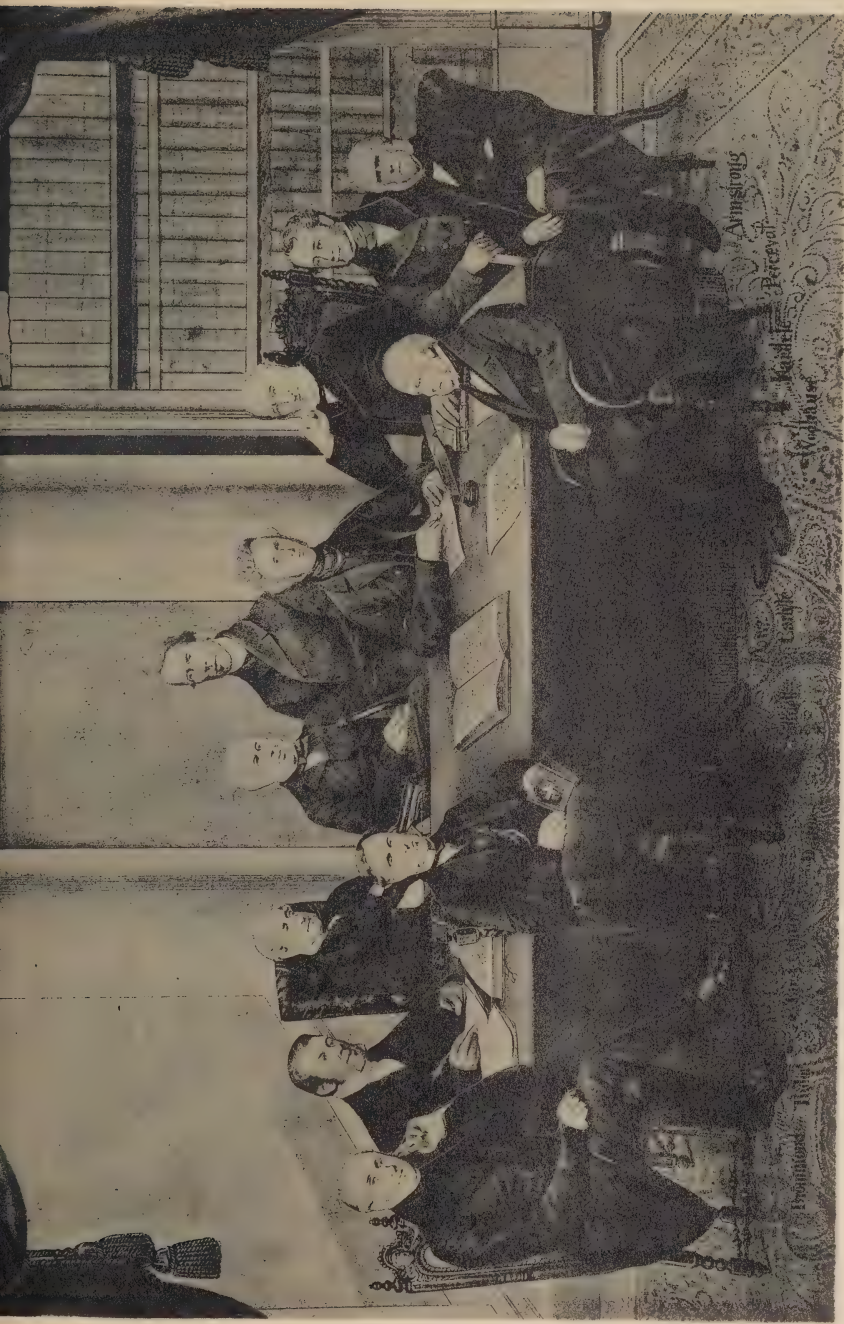
1. In practical matters, there is its unfavorable attitude toward the present, toward secular education, and toward corporate activities for the betterment of the world in Christ's name, such as Foreign Missionary, Temperance, and other societies; its theocratic idea, with its consequent support of State Churches and its dislike of Dissent and Dissenters; its anti-liberalism and its dislike of democracy. These ideas are found in Irving's teachings long before there were prophesyings and 'tongues' in London.

28. Oliphant, *op. cit.*, p. 427.

29. Bertini, of Milan.

30. "Not many months ago, Milburn, the American 'Blind Preacher,' visited Carlyle. Something brought up the name of the friend of his early days. 'My poor friend Irving,' he exclaimed, bursting into sublime monologue, 'men thought him *daft*; but he was *dazed*. I have heard that the eagle becomes blind in gazing with unveiled eyes upon the sun. Thus Irving tried to do what no man may do and live—to gaze full into the brightness of the Deity, and so blindness fell upon him.'" From anonymous review of Mrs. Oliphant's *Edward Irving* in *North American Review*, (October 1862), p. 316.

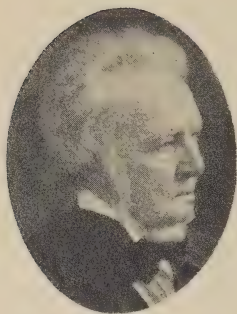
At Annan centenary celebrations on the death of Irving were held on the eighth of December, 1934. There does not seem to have been any representative of the Catholic Apostolic Church among those present, or at any rate none in an official or in a prominent position. (*Annandale Observer*, December 7 and 14, 1934.)



# THE APOSTLES OF THE CATHOLIC APOSTOLIC CHURCH

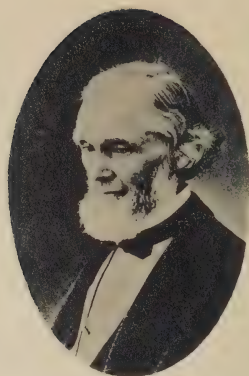
(from extreme left, clockwise around the table) Henry Hilton, Henry Drummond, John Tudor, Henry King-Church, Frank Sitwell, William Dow, Thomas Carlyle, Francis V. Woodhouse, Spencer Perceval, Nicholas Armstrong, John Bate Cardale.





GEORGE RYERSON

*Courtesy of the Ryerson Press,  
Toronto, Canada*



SAMUEL J. ANDREWS

*Courtesy of the Family*



ADAM HOOD BURWELL

*Courtesy of William Castell,  
Toronto, Canada*



WILLIAM WATSON ANDREWS

*Courtesy of the Family*

LEADERS IN THE UNITED STATES AND CANADA



2. Terminology in vogue. The strange name Angel in place of Bishop, as well as the Ignatian idea of episcopacy, whereby the bishop is chief pastor not of a diocese, but of a local Church, having a full complement of clergy. Also the fourfold ministry of 'apostle,' prophet, pastor, evangelist, emphasized in the Catholic Apostolic Church—these are all found in Irving.<sup>31</sup>

3. His ultra-British sentiments which seem to be reflected in the appointment in time of twelve 'apostles,' all British.

4. Method of Biblical interpretation. This is one of extreme literalism and of constant dwelling on the prophecies.

5. Apocalypticism and strong pre-millenarianism. This emphasis was intense in Irving and has been taken over by the Catholic Apostolic Church.

6. Approximations to the traditional Catholic ideas of the Church and ministry as has been seen in the course of the narrative. Irving says that he has been delivered

from the infidelity of evangelicalism, which denies any gift of God either in the work of Christ, or in the sacraments, or any where, until we experience it to be within ourselves; making God a mere promiser, until we become receivers; making his bounty and beneficence nought but words, till we make it reality by accepting thereof; in one word, making religion only subjective in the believer, and not elective in God,—objective in Christ, in order that it may be subjective in the believer; a religion of moods, and not of purposes and facts; having its reality in the creature, its proposal of reality only in God. The true doctrine of the Sacraments will always strike this infidelity upon the head. It revolutionized my mind.<sup>32</sup>

7. Teachings on the Sacraments, particularly on Baptismal Regeneration, and to some extent on the Eucharist. In Irving's homilies on Baptism we read what comes strange from a Presbyterian:

For as when we are born of our natural parents the seeds of a corrupt nature are thereby conveyed to us,—so, when we are baptized into Christ, the seeds of a spiritual nature are thereby conveyed to us: otherwise it were vain to hope that there could be any fruit of holiness yielded to our husbandry of prayer, faith, and instruction. Baptism declaring the child's natural deadness and inherent corruptness, placeth a bar against all dealing with the child; for who laboureth upon the dead? This bar it must remove, otherwise it were the inlet to no good hopes or painful labours of faith and love. If it declareth spiritual death, it must also declare spiritual life, or be utterly ruinous to all purposes and endeavours after holiness. . . . No man may take upon him to separate the effectual working of the Holy Spirit from baptism, without making void all

31. Oliphant, *op. cit.*, pp. 247, 248, etc.

32. E. Irving, *The Confessions of Faith and the Books of Discipline of the Church of Scotland*, pp. xcix, c.

the ordinances of the visible Church; which become idle ceremonies, or worse, save for the faith that the Holy Spirit may be and is in them of a truth, to all to whom the Father granted the faith of his presence in them.<sup>33</sup>

Much that follows is Calvinistic in outlook, but the part just quoted would not be unwelcome to any Tractarian.

8. The doctrine of Infant Baptism. Akin to this is the doctrine of the Catholic Apostolic Church of *unconscious infant faith*, which is one of the grounds in justifying infant baptism: "Our little babe was taken, you would have seen the stroke of death subdued by faith."<sup>34</sup>

9. The Human Nature of Christ, as described on pages 22 ff.

10. The introduction of Apostles, to which he refers in his writings, though by no means in the sense which that office acquired in the new body. (See Chapter VIII.)

Judged by ordinary standards, Edward Irving was the one Apostle and the Prophet par excellence of the new movement. But he was not called to be an Apostle, nor were prophetic gifts given to him or recognized in him. The best title for him perhaps would be that of Herald or Announcer. It links him up with John the Baptist, an idea not foreign to his thinking, though it seemed too high to him: "Though I be rather a sort of pioneer and forerunner of the Elias-dispensation which is to introduce the kingdom, than a herald of the kingdom."<sup>35</sup>

Into the significance of the Gifts, that is, the particular interpretation of the phenomena, it is no part of our purpose to enter. They must be interpreted according to the wisdom given to the theologian; to the medical profession; to the psychologist of religion; as well as to the devotee. Glossolalia, or speaking with tongues, was no new thing. In every season of religious awakening unusual happenings may occur. Whether they be divine or not does not affect or invalidate the movement in question. Contrary to the contention of the Catholic Apostolic Church, the alternative to their being true is not necessarily that they are fraudulent. The emphasis on them, or the peculiar interpretation of them may be due to mistake. The extravagances of Montanists, Anabaptists, early Quakers, early Methodists, were no essential part of those movements which the Church now recognizes as having been divinely sent; and this because the Church has got to the underlying truths which those movements were intended to restore to the Church Universal. To reject a part is not to reject the whole. One

33. E. Irving, *The Collected Writings of Edward Irving*, Vol. II, Homily I on Baptism, pp. 258-60. W. Wilks, *Edward Irving*, pp. 191, 192.

34. Oliphant, *op. cit.*, p. 113. See also, *ibid.*, p. 399.

35. (W. Jones), *Biographical Sketch of Rev. Edward Irving*, p. 205.

is not to be considered a scoffer if he rejects for instance some of the methods or even theology of the Salvation Army, seeing he probably recognizes with gratitude the spiritual work which that organization is doing. So the "gifts" of the Irvingites, whatever the interpretation, are a welcome testimony to the need of the Spirit's guidance of the Christian Community; of the gift of the Holy Ghost.





*PART II*

THE CATHOLIC APOSTOLIC  
CHURCH: ITS HISTORICAL  
DEVELOPMENT



## CHAPTER SEVEN

### PRESUPPOSITIONS

#### I. SPIRITUAL CONSIDERATIONS

**D**URING THE YEARS 1820–1830 the question of the Holy Spirit was prominent in sermons, addresses, and miscellaneous writings, and in this connection the work of the Reverend James Haldane Stewart was receiving increasing attention.<sup>1</sup> At the moment he was in the South of France, for reasons of health, but he returned to Great Britain and giving himself to this one task travelled everywhere encouraging the Churches. He issued an appeal to all Churches to pray for the coming of the Spirit, three large editions of it being soon exhausted, and the Religious Tract Society issuing an abridgement for circulation among the poor. Some sections of the prayer suggested were:

Grant, we entreat Thee, Heavenly Father, that the bishops and pastors, and all other ministers of religion in our land, and in every land into which Thou hast sent thy servants, may be filled with the gifts and graces of the Holy Spirit;—may they be men of God, “full of faith and of the Holy Ghost. . . .”

We beseech Thee, Heavenly Father, to hear us for the rising generation. “Pour Thy Spirit upon our seed, and thy blessing upon our offspring.” Especially bless, O Lord, all universities, colleges, and schools of religious and useful learning. . . . And, O grant, we beseech Thee, good Lord, Thy heavenly benediction to all who shall be called to any office in the sacred ministry of thy Church. May they come forth as burning and shining lights, to the glory of Thy name and the benefit of Thy people.

Bless all societies which have been formed under Thy providence, for extending Thy kingdom: bless them with a very abundant measure of the influences of thy Holy Spirit. Give wisdom to their designs and success to their endeavours; and dispose the hearts of Thy people to contribute liberally to their support. . . .

Have mercy, O Lord, upon Thine ancient people. Remember thy promises to Abraham and Isaac. “Be not wroth very sore, neither remember iniquity for ever.” “Turn away ungodliness from Jacob, and grant that all Israel may be saved. May the receiving of the Jews be as life from the dead to the Gentiles.” <sup>2</sup>

1. See *ante* pp. 25 ff.

2. *Memoir* of the Reverend James Haldane Stewart, in the Appendix to it. From

What the expectant Church waited for was greater zeal and fuller knowledge, which is about all that was meant by the gift of the Holy Spirit. But there were some whose minds went back to the New Testament period, and who took the Scripture promises more literally.

About this time there was the stir due to the "tongues" in the neighborhood of Glasgow. And indeed the Spirit seemed to be moving among men and the expectations raised were considerable. The first remarkable case of healing in London, following in the wake of those in Scotland, was that of Miss Fancourt<sup>3</sup> in the autumn of 1830, referred to earlier (p. 33). For eight years she had been a cripple, and for two years all remedies had been abandoned. She was worn and emaciated, and had to be carried. On the day of her healing a friend who had the case in mind for some time past commanded her in the name of Jesus to rise and walk, which she did. To many this seemed to be proof that the gifts of the Spirit were now returning to the Church. But the religious world generally was critical regarding the case, maintaining that "we must admit any solution rather than a miracle," and that the idea of a divine work is "dangerous and unscriptural, and inconsistent with the present dispensation."<sup>4</sup> No doubt the attitude today would have been different, for it is realized that the Church has not made use of all the privileges it has had, including the ministry of healing. Not only are there the pilgrimages to Lourdes, to Sainte-Anne-de-Beaupré, to St. Joseph's Oratory of Montreal, and numberless other places, which proves that the Roman Church has not given up its belief in miracles; but in Protestantism, too, there are kindred movements and agencies for Spiritual Healing. The recognition of the work of the Spirit is essential to the understanding of the movement, although the Catholic Apostolic group seem to have made the mistake of largely restricting the work of the Spirit to supernatural tongues and prophecies.

## II. PECULIAR USE OF SCRIPTURE

The second thing to be noted is the extreme literalism in their approach to Scripture, apart from which the movement can neither be understood nor sustained. The historical method had not yet arrived in Great Britain. The pioneer work that was being done, especially in Germany, was little known in the country. As a matter of fact, the

*Thoughts on the importance of special prayer for the general outpouring of the Holy Spirit*, (n.d.), pp. 33-36.

3. R. Norton, *Restoration of Apostles and Prophets*, pp. 44, 45; *The Christian Observer*, (1830).

4. R. Norton, *op. cit.*, p. 45.



mere knowledge of German on the part of the British theologian rendered him suspect in those days;<sup>5</sup> yet these were the days of Strauss, of Schleiermacher, of Ferdinand Christian Baur and the Tübingen School. Gradually the new knowledge was coming in, but in the Catholic Apostolic Church this seems to have been altogether or largely unknown.<sup>6</sup> They were, to use a modern term, 'fundamentalists' of an extreme type.

### III. POLITICAL EVENTS

If these are the spiritual presuppositions of the Church, certain other reasons are to be found in the condition of Europe. The people of that day were greatly concerned because of the French Revolution, which, as is known now, had brought about many needed reforms. But unfortunately, the revolutionaries had tried to do away with religion, and, in a moment of aberration, had accepted as a substitute the cult of the Goddess of Reason. People of that time talked of the French Revolution in terms wilder than those used of the modern and more serious Russian counterpart. They looked upon that event as being a sign of the end.

Turning to the situation at home, we observe fear, almost panic, because of the abolition of the Test and Corporation Acts (1828), which gave to Nonconformists their elementary rights; and because of the Catholic Emancipation Act (1829), which gave to Roman Catholic subjects the rights of citizens. In addition, there was the formation of the University of London (1835), which caused dismay among a certain class because it excluded religion from its curriculum. The Revolutions of the period were no less distracting: the Greek Revolution of 1821, and the French one of 1830, not to mention the series of a later period—1848. All these roused the people to what they called the perils of democracy, and against democracy, as they understood it, they placed the stability of the British Constitution as it existed at the time. For this reason they supported almost everything which now seems reactionary. The chief development of that democracy was seen in 1832 in the coming of the great Reform Act. Many of them write as if the coming of this Act meant the end of everything.<sup>7</sup>

Democracy, however, was understood as seen in Revolutionary

5. H. L. Stewart, *A Century of Anglo-Catholicism*, pp. 41 f.; and the whole of that Chapter (II).

6. But this does not apply to the 'apostle' Thomas Carlyle, who spent his ministry in Germany and was an author of repute on things German.

7. Cp. B. Disraeli, *Coningsby*, (1844), which was written about this time with this as its subject.

France.<sup>8</sup> One of the pamphlets circulated by the Catholic Apostolic Church shows this type of mind. It is a speech by Donoso Cortes, Marquis de Valdegamas, in which the trend of thought is in favor of monarchical institutions, and against anything of a democratic character:

Cast your eyes, sirs, on Europe, from Poland to Portugal, and tell me, your hands on your hearts, if you behold one society which can say,—I stand secure: one single establishment which can say,—My foundation standeth sure. . . .

But the evil lies far deeper, is a far more serious one. The evil is not in governments, it is in the governed. The evil is that the governed are become ungovernable. . . .

The Republic subsists in France, and, I say farther, *will* subsist in France, because it is the necessary form of government for ungovernable people. With those nations where the people are ungovernable, government necessarily assumes the republican form. That is the cause of its present and future existence in France. . . .

[This] fearful chastisement shall be that of England. Her ships shall be helpless against that Colossus which shall hold Europe in one hand, and the Indies in the other; and that immense empire shall be shaken, rent in pieces; and the doleful crash of her downfall, and her long drawn out sigh, shall echo from pole to pole. . . .

Against such pressing eventuality, there is but one remedy, one only. The mystery of the future is in England; because, sirs, the Anglo-Saxon race is the most generous, the noblest, and the most courageous in the world; next, because she is the least exposed to revolutionary shocks. I believe a revolution to be much more likely at St. Petersburg than in London. . . .

. . . [England requires to] avoid that which would ruin her. The dissolution of standing armies by revolutionary means: the spoliation of proprietors in Europe by Socialism; that is to say, she needs an outward policy at once monarchical and conservative; and that were but a palliative.

England, monarchical, and conservative, can impede the dissolution of European society up to a certain point, and for a certain time. . . .

In order that the remedial might be added to the palliative, England must be not only conservative and monarchical, but Catholic; and I repeat it, sirs, the radical remedy for revolution and for Socialism is none other than Catholicism; because Catholicism is the only doctrine which is their entire opposite. What is Catholicism? Wisdom and humility. What is Socialism? Pride and barbarism. Socialism is like Nebuchadnezzar—king and beast together.<sup>9</sup>

8. This is seen even in Canadian writings; see below, chap. XIII, re the writings of A. H. Burwell. Where these writings are unobtainable an idea of the same may be gathered from Aileen Dunham, *Political Unrest in Upper Canada, 1815-1837*.

9. M. (Marquess) Donoso Cortes, *General Condition of Europe*, (1850). The Catholic Encyclopaedia, q.v., refers to the author and to his speech: "Donoso Cortes, Juan Francisco de la Salud, Marquess of Valdegamas, 1809-1853. . . . In . . . 1849 he made a discourse in which he . . . repudiated his liberalistic principles."

## IV. PHILOSOPHICAL ISSUES

The newer theories of man and humanity in general, had caused many to feel that there were dangers in human speculation. Rousseau's (1712-1778) *Emile*, with its view of the fundamental goodness of man, was by this time, in that first quarter of the century, being translated into action. Parallel with it was the teaching of Auguste Comte, Positivism, which was receiving a welcome on the part of a few, causing others needlessly to fear that its Religion of Humanity would take the place of the Religion of Grace.

## V. RELIGIOUS DEVELOPMENTS 1800-1835

For the type of mind given to the literal interpretation of the Scriptures the religious situation was alarming. This may be seen in the parallel movement in the Church of England. On July 14, 1833, John Keble preached his famous sermon entitled "A National Apostacy," which marks the beginning of the Tractarian Movement. Keble and those likeminded believed, for reasons which now seem inadequate, that they were witnessing a national decline, in that university education was becoming available to persons other than signatories of the thirty-nine articles; that there was the emancipation of Roman Catholics; that there was the abolition of ten Irish Anglican bishoprics; that countenance was given to the efforts of Thomas Arnold to include, by Act of Parliament, into one body, Anglicans along with Presbyterians and Methodists; that many were refusing to pronounce in public the damnatory clauses of the Athanasian Creed; and that there was indisposition of others to assume such teachings as Baptismal Regeneration and the power of priestly absolution. There was in general an abhorrence of Latitudinarianism.

These are the very questions that disturbed no less the Catholic Apostolic people. The methods with which they approached this subject were old and backward, but the same criticism could apply to other denominations of the time. The Methodists of that day, for instance, no less than the Evangelical Churchmen, lived practically as much as anyone did in the first and second centuries of Christianity. They were ignorant of, or at least not responsive to, a nascent science of the time. The reading of the devotional public was so backward that it will hardly bear scrutiny.<sup>10</sup>

It was therefore imperative that people should turn to spiritual

10. Amy Cruse, *The Englishman and his Books in the Early 19th Century*. Chapter IV and *passim*.

things, and here they found abundant signs of the time of the end. If so, the Second Coming was imminent, and the spiritual outpouring for this was overdue. Men took to studying the prophetic writings to find some guidance in the days of present perplexity. It is in this spirit that people hailed the coming of the Charismata or the Gifts of the Spirit.

These considerations regarding a current spiritual need and certain significant happenings, political developments and philosophical issues, as well as the peculiar approach to the Bible, represent the background of the movement here to be considered.



## CHAPTER EIGHT

### THE RESTORED APOSTOLATE <sup>1</sup>

THERE WERE A GREAT MANY prayers offered about this time, but none more specific than for the restoration of the lost apostles. Irving writes: "We met together about two weeks before the meeting of the General Assembly, in order to pray that the General Assembly might be guided in judgment by the Lord, the head of the church; and we added thereto prayers for the present low state of the church. We cried unto the Lord for apostles, prophets, evangelists, pastors and teachers, anointed with the Holy Ghost the gift of Jesus, because we saw it written in God's Word that these are the appointed ordinances for the edifying of the body of Jesus. We continued in prayer every morning, morning by morning, at half-past six o'clock; and the Lord was not long in hearing and answering our prayers."<sup>2</sup> They were continually talking of apostles, and it would have been surprising indeed if something of the kind had not been given.

The ground of their pleading was probably their common hope, aided no doubt by Mr. Baxter's own expectation of the event. One quotation from this source will suffice: "A few days after I left him," Baxter writes, "Mr. Irving forwarding me a letter, added a few lines

1. The following works bear particularly on this chapter:

(R. Norton), *Truths and Untruths; respecting a Restored Apostolate*. By a Clergyman.

(J. G. Francis), *A Discourse on the Office of Apostle*.

(W. R. Brownlie), *The Gifts of the Spirit and the Ministries of the Lord*.

(R. Norton), *Reasons for Believing that the Lord has Restored to the Church Apostles and Prophets*. By a Clergyman.

(F. V. Woodhouse), *The Substance of a Ministry on the Office of the Apostle in the Gentile Church*.

(W. Bramley-Moore), "Basileutos," *Divine Government*.

Thomas Groser, *The Functions and Credentials of Apostles*.

(John S. Davenport), *The Permanency of the Apostolic Office as distinct from that of the Bishops*.

2. Oliphant, *Life of the Rev. Edward Irving*, p. 318. From Irving's speech before the London Presbytery, (1832). (In *The Trial of the Rev. Edward Irving, M.A. before the London Presbytery*, p. 24.) Slight changes in punctuation.

of his own, telling me how greatly they were encouraged and strengthened in London by my last visit, and stating how they looked forward to my return with the full powers of an apostle.”<sup>3</sup> But Baxter himself was not appointed to that office, nor yet was the greatest of them all, Edward Irving, who was called to be neither a prophet nor an ‘apostle.’ It was a masterful man, John Bate Cardale, who was the first to receive the call to that ministry.

#### I. THEORY OF THE APOSTOLATE

The permanence of the Apostolate is based on Ephesians 4:11, where it is said that Christ gave to the Church first apostles, then prophets, then evangelists, then pastors and teachers. It is contended that these gifts of His are not to be repented of, and therefore they are meant to be in the Church to this day. In any New Testament account of the Church apostles are always in the foremost place, the chief persons in any act or matter of importance.<sup>4</sup> The first Apostles, the Twelve, were for the Jews, but there was one born out of due time, St. Paul, who with Barnabas constituted the Apostleship to the Gentiles. But as he himself saw and declared, his work was not accepted by the Church; therefore it was withdrawn, and some eighteen hundred years elapsed before the second sending of ‘apostles’ to the Gentiles. To assume that Bishops carried on the office of Apostle is a mistake, for “their office was subordinate, their authority derived, their jurisdiction limited.”<sup>5</sup> Bishops are not the successors of the Apostles, as an Anglican theory holds. They could not have jurisdiction over the whole Church, but only over their diocese unless it be the Pope of Rome himself who claims to be the successor of Peter in virtue of his being the Bishop of Rome. Throughout the literature of the Catholic Apostolic Church the subject of Bishops is constantly discussed, with similar conclusions.

It is true that the past eighteen hundred years have seen the Apostles supplanted by Bishops, and Councils of Bishops have taken it upon themselves to legislate for the whole. The ‘apostles’ however do represent a bond of unity between the Churches because they belong to no particular diocese, but to the Church as a whole.

‘Apostles’ are sent forth from God, without human ordination. They cannot receive ordination from human hands, seeing that no superior ministry exists whereby such authorization could be bestowed (but see p. 79 f.). To the question, What is the need of ‘apostles?’ the

3. R. Baxter, *Narrative of Facts*, pp. 91, 92 (re 1832).

4. (Jubal Hodges), *Constitution of the Church*, p. 9.

5. *Ibid.*, p. 26.

answer is that they are a central body, constituting in themselves a final authority in matters of doctrine. The Christian Church is divided into many parts, which 'Apostles' alone could bring into one.

'Apostles' were for "*the guidance and government of the churches when formed*, including ordination of ministers, authoritative decisions of doubts and controversies, the charge of doctrine and of worship." <sup>6</sup> They were "not to be merely witnesses to Christ's resurrection or any other past fact, but were for the perpetual guidance and government of the Churches." <sup>7</sup>

"The Apostles, as a body corporate or college, as an unity, are the lawgivers and rulers of the Church . . . expressing the mind of the Lord . . . which is only found in the Apostolic College." <sup>8</sup>

"Herein," says Mr. Woodhouse, "consists the true unity of the Church;—that she has fellowship with the Apostles (I John, 1:3), submits herself to them, receives doctrines, and laws, and commandments from them." <sup>9</sup> But being without 'Apostles' "they are contending, might and main, for *their own views* on these subjects: but there is no unity—no standard—no certainty regarding them. . . . False doctrines and wicked principles gain the upper hand daily." <sup>10</sup> In all this Catholic Apostolic writers forget that they have to do with human beings, who are not to be checked in their intellectual speculations, and that 'apostles' acting in the capacity indicated may prevent legitimate freedom of thought.

Seeing these views began in Presbyterian circles it is well to note that there is High Presbyterian authority for the possibility of the restoration of apostles and prophets. As a writer of theirs points out, Calvin says in his *Institutes*: "Those who preside over the government of His Church, according to the institution of Christ, are, first, Apostles; secondly, Prophets; thirdly, Evangelists; fourthly, Pastors and Teachers. Of these, only the two last sustain an ordinary office in the Church; the others were such as the Lord raised up at the commencement of His Kingdom, and such as he still raises up on particular occasions," <sup>11</sup> and an eighteenth century divine, (John) Willison of Dundee, said; "Such unchristian disorders may arise in the Church as will require the presence and coming of an Apostle to correct and reform them." <sup>12</sup>

6. T. Groser, *Functions and Credentials of Apostles*, p. 2.

7. *Ibid.*, p. 5.

8. (F. V. Woodhouse), *op. cit.*, pp. 42, 43.

9. *Ibid.*, p. 43.

10. *Ibid.*, p. 53.

11. E. B. Smith, *Appeal of the Rev. E. B. Smith*, p. 8.

12. *Ibid.*, p. 8.

There is a still more pertinent reference to this subject in the older Church of Scotland books, particularly in the *Second Book of Discipline* (1581) Chapter II, Section 6, where, speaking of the ministers of the kirk, it says:

Sum of thir ecclesiasticall functiones ar ordinar, and sum extraordinar, or temporarie. There be three extraordinar functiones: the office of the apostle, of the evangelist, and of the prophet, quhilkis ar not perpetuall, and now have ceisit in the kirk of God; except quhen He pleasit extraordinarily for a tyme to steir sum of them up againe. There are foure ordinairie functiones or offices in the kirk of God: the office of the pastor, minister, or bishop; the doctor; the presbyter or eldar; and the deacon.

## II. THE FIRST 'APOSTLES'

On November 7, 1832, John Bate Cardale (1802–1877) was called through the 'prophet' Drummond to this signal office, of which he was the sole occupant for nearly a year. He was born in London, and inherited considerable property from his father. He entered Rugby, after which he was articled to his father in 1818, and admitted as a solicitor in 1824. For some years he was head of the firm, retiring in 1834 to devote himself to his work as an 'apostle.' Being exercised in mind about the speaking with unknown "tongues" in Scotland he, along with some other persons, had gone there to investigate the phenomenon (*ante* pp. 33 f.). He returned convinced that the gifts were genuine, and began holding prayer meetings to ask for their wider occurrence. His minister did not countenance this, so that Cardale withdrew and commenced attending the Regent Square Church under Edward Irving. As an 'apostle' he was indefatigable in his work, and in fact, humanly speaking, he may be called founder of the Catholic Apostolic Church. He had at his command several languages. He was chiefly responsible for the preparation and the adoption in 1842 of a Liturgy. His sister, Emily Cardale, was a prophetess (she died in 1879), as also was Mrs. Cardale.

While attending the forty-second annual commemoration of the separation of the twelve, in Gordon Square, July 14, 1877, he was taken ill. He died on July 18 of that year, and was buried in Albury churchyard. It is said that "he never seemed to hesitate, or doubt on any subject; he had that decided look which would deter any one from expecting him ever to change his mind about anything."<sup>13</sup> Another says that

Mr. Cardale . . . was not only the "Apostle for England," . . . but, whilst also theoretically the *primus inter pares* in the Apostolic College, and officially

13. H. M. Prior, *My Experiences of the Catholic Apostolic Church*, p. 16.



the "pillar of apostles," had really been from the first, and ever continued, the chief ruler of the whole body. A man of iron will and dominating character, which would brook no opposition, he alone held the reins of government, and from first to last he gave shape and colour to the whole. I remember being told some years since by an Irvingite minister how Mr. Cardale, at a council of the apostles, when some difference of opinion had been manifested respecting the mode of action proposed by him, taking up his hat, said, "Well, gentlemen, I leave you; when you see your way to assent to my proposition you may send for me."<sup>14</sup>

He was a man of great caution, calm judgment, and of special powers of organization and administration, to which his legal training no doubt contributed. Of him the Reverend W. W. Andrews (see below Chapter XV) writes:

This [the news of his death] is very painful tidings, and seems a summons to be ready for the instant coming of the Lord. Mr. Cardale was the senior Apostle, and it had been almost forty-five years since his call. His great soundness of judgment, firmness of character, and spiritual wisdom, joined to indefatigable industry, made him preeminent amongst the Apostles, and to him more than to anyone else the bringing out the order of worship is to be ascribed.

The same source in an unpublished commemorative address speaks of Mr. Cardale's "great service in disentangling the apostolic order from the prophetic and pastoral, and lifting it into its true place of authority."<sup>15</sup>

The other man who might be called his equal in founding the community is Henry Drummond, concerning whom there is considerable information, chiefly in the biographical memoir by his son-in-law, Lord Lovaine (later Duke of Northumberland), which is prefixed to Drummond's *Speeches in Parliament*, 1860.<sup>16</sup> He was born in 1786. His father died before Henry Drummond was eight years old, and his mother married again, and accompanied her husband later to India, leaving behind her son. Drummond was then sixteen years old and was still at Harrow, where he had been since the age of seven, during which time he was the contemporary of Peel, Byron, and other men of genius. From there he went to Christ Church, Oxford, where he remained two years, coming away without taking a degree. He became by inheritance a partner in a banking firm at Charing Cross. On returning from a tour in Russia in 1807 he married, and in 1810 he

14. William Grant, *Apostolic Lordship*. In a letter to the *Daily Express*, (July 24, 1877), on the late Mr. Cardale, given in H. M. Prior, *op. cit.*, p. 17.

15. Private information.

16. Also in *Dictionary of National Biography*, q.v.; Carlyle Letters (to Mrs. Carlyle, August 22, 1831) quoted in Andrew L. Drummond, *Edward Irving* . . . , where note especially pp. 126 f.

entered Parliament for the borough of Plympton Earle, but for reasons of health he retired in three years time. During that period, however, he secured the passing of a Bill whereby embezzlement by bankers of securities entrusted to them was punishable by fourteen years transportation. In 1817 he broke up his hunting establishment and set out for the Holy Land, but he stopped at Geneva, and there carried on the work of Robert Haldane against the Socinian tendencies of the Consistory. Summoned before the Consistory he withdrew to French territory, and continued this work from there for a time. He encouraged the ministers ejected to form a body of their own, which was done on the 21st September, 1817. In 1819 he founded the Continental Society, and was one of its constant supporters. He established in 1825 the Chair of Political Economy at Oxford. Thanks to the interest of Irving, Thomas Carlyle visited him, who thus describes him:

This Drummond, who inhabits a splendid mansion in the west, proved to be a very striking man. Taller and leaner than I, but erect as a plummet, with a high-carried, quick, penetrating head, some five-and-forty years of age, a singular mixture of all things—of the saint, the wit, the philosopher—swimming, if I mistake not, in an element of dandyism.<sup>17</sup>

And again, Carlyle says that there had been talk of

Henry Drummond as of a fine, a great, evangelical yet courtly and indeed universal gentleman, whom prophetic studies had brought to him, whom I was to *know* on my next coming to London. . . . [He] continued ever after an ardent Irvingite, and rose by degrees in the "Tongues" business to be hierophant, and chief over Irving himself. He was far the richest of the sect, and alone belonged to the aristocratic circles, abundant in speculation as well as in money; a sharp, elastic, haughty kind of man.<sup>18</sup>

Later on he speaks of him in that article as "a man of . . . pungent decisive nature, full of fine qualities and capabilities, but well-nigh cracked by an enormous conceit of himself, which, both as pride and vanity . . . seemed to pervade every fibre of him, and render his life a restless inconsistency." He was Member of Parliament again from 1847 for the West Surrey constituency. Always known for loyalty to the Crown and veneration for the institution of the country he nevertheless did not pledge himself to any one party, but maintained his independence. He spoke much on ecclesiastical questions and was opposed to the admission of Jews to parliament. He was an enormous writer, chiefly of pamphlets. He died at Albury, February 20, 1860. The connection of the Percy family with the Catholic Apostolic Church dates

17. J. A. Froude, *Thomas Carlyle—A History of the First Forty Years of His Life*, II, Chap. VIII, 181.

18. Thomas Carlyle, *Reminiscences—Edward Irving*.

from the marriage of his daughter to the Duke of Northumberland, one of the Percys. Mr. Drummond was called to be the second 'apostle' in the Irvingite fraternity, and his career from this time on was chiefly bound up with the fortunes of the group. He supported *The Morning Watch*, 1829-1833, and he built at Albury the beautiful Apostles' Chapel, at a cost of £16,000. The cathedral in Gordon Square, in whole or a greater part, is likewise due to him.

One account of Mr. Cardale's call is by his sister. It is found in a letter written as late as February 13, 1872, but it in no way suffers in accuracy or vividness on that account. Deaconess Cardale writes:

I will relate to you the account of my brother's call, as I was present; as he was the first of the Apostles called or designated in those last days; and we did not for months, perhaps years, see the close parallel between what took place in his case, and in that of Paul and Barnabas, the first Apostles of the Gentiles, (Acts XIII). . . . On the evening of November 7th, 1832, I was at a prayer meeting at Mr. Irving's house amongst a great many more, and my brother engaged in prayer, and was very earnestly asking the Lord to give us the Holy Ghost, when Mr. Drummond rose from his knees and went across the room to my brother, and said, in great power, "Convey it, convey it, for art thou not an Apostle?" Of course it was very solemn, but none spoke of it; the prayer-meeting went on, and my brother soon commenced doing Apostolic work, although always being moved to it in the power of the Holy Ghost. . . .<sup>19</sup>

Dr. Norton (quoting from sermon) adds that the next morning Irving, narrating the dealings of the Lord in the designation of Mr. C[ardale], solemnly addressed him accordingly, adjuring him to be faithful, and warning him of the exceeding great responsibility and awfulness of his office. Also warning us against any idolatry or undue exaltation of a man, inasmuch as the whole church was apostolic, and instead of needing to lean on any man, was itself "the pillar and ground of the truth."<sup>20</sup>

On the nineteenth of October (Mrs. Oliphant gives it as October 24, p. 382) the first service at Newman Street was about to close and Irving was about to dismiss the congregation with the benediction. Drummond

rose in the power of the Holy Ghost and blessed the people. The next evening what was our joy on hearing Mr. C—— speaking in the power of the Spirit! Many other utterances followed in much connection of subject, with reference to Zech. x., Joel ii., Psalm xxix.: on the planting of the cedars of Lebanon in the house of the Lord. At the conclusion of the service on the Monday following, Mr. C—— blessed the people in the power of the Spirit, as Mr. D——

19. From a sermon preached in Gordon Square, July 10, 1895, by the Reverend William Bramley-Moore.

20. R. Norton, *Restoration of Apostles and Prophets*, p. 66. The last sentence is important as bearing on Irving's idea of 'apostleship.'

had done two days before; the first buddings, although we knew it not, of the coming apostleship.<sup>21</sup>

The exercise of 'apostolic' functions was not resorted to until December 24, 1832. Prophetic utterance had bidden Mr. Cardale go down to Albury and ordain as Evangelist William Rennie Caird, who since April of that year had been working there with great devotion, visiting the poor and preaching to them.<sup>22</sup> At one of the prayer meetings which had been held for some time at Albury Park, Cardale was moved by 'power' to lay hands on the young man, calling him to be an Evangelist, and bidding him receive the Holy Ghost for that special work. On December 26, at the prayer meeting, Edward O. Taplin was given to utter words calling for the ordination of Angel to take place. Thereupon, 'supernaturally' impelled, Cardale laid his hands on Drummond,<sup>23</sup> who was called to be Angel of the Albury Church.

Drummond's consecration is described in a letter of Robert Story, dated Albury Park, December 28, 1832.<sup>24</sup>

At the commencement of the usual meeting for prayer, on Wednesday evening last (26th current), the Lord spoke a searching word through Mr. Caird, while Mr. Drummond was reading the 32d Psalm; the substance of it was a warning against trifling with God and with sin. Before singing, Mr. D. warned the people against coming there without knowing why. He saw some who, he feared, were ignorant that the purpose of this meeting was, to pray unto the Lord for the outpouring of the Holy Ghost, and the revival of all His gifts to the whole Church everywhere throughout the world; and unless they could join sincerely in this the prayer would be a wavering prayer, which the Lord would not hear. After the Psalm, Mr. D. said there were some amongst them who he knew were very anxious concerning the ordinance of the Lord's Supper, and he requested the brethren who might be led to pray to make this a subject of special prayer: he then called upon the elder, Mr. Bayford, to read and pray. Mr. B. read Luke iv. During his prayer, while beseeching the Lord to make known His mind regarding ordinances, the Spirit broke forth in Mr. Drummond saying, "It is the Lord's will: it is His will that the ordinances of the Lord's Supper be observed in this Church; it is His will." Then the Spirit, through Mr. Caird, called on us to rejoice that the Lord had heard the prayer of the destitute; and said, "Be ye prepared to keep the feast with desire—desire ye to do this in remembrance of Jesus; the Lord will feed the hungry, but the rich He shall send empty away." Mr. Bayford concluded his

21. *Ibid.*, p. 65.

22. In Drummond's *Narrative of the Circumstances which led to the Setting up of the Church of Christ at Albury* (1833). Mr. Caird did this work at the request of Mr. Drummond, of whose boys he was tutor at the same time.

23. *Ibid.*

24. *Memoir of the Life of the Rev. Robert Story*, p. 409; also in Miller, *Irvingism*, I, 115-19. It is also given by H. Drummond in his lengthy pamphlet (*Henry Drummond*) *Narrative of the Circumstances which led to the Setting up of the Church of Christ at Albury*, (1833) (some changes though unimportant ones occur in the words).



prayer, and Mr. D. desired the Church to sing the 36th Paraphrase, which contains the words, last quoted by the Spirit. While preparing to sing it the Lord spoke through Mr. Taplin, a long time in a tongue, and then said, "The Lord ordains, by you who have been called to be the Angel of this Church, to feed this people with the body and with the blood of the Lord: the meek ones shall be fed, but the proud consumed." Mr. D. then called on the Church for thanksgiving to the Lord for the mercy He had shown, but told them to remember we still required the counsel of the Lord in this matter, and added, "I may give you the bread and the wine, and you may press the bread with carnal teeth, and touch the wine with your lips, but this is not to have communion with the Lord,—it is the Spirit that quickeneth, the flesh profiteth nothing"; and again he called to prayer. The Spirit immediately spoke through Mr. Caird, saying, "Let the Lord do his work; let Him declare all His Mind; let His working alone be seen in the midst of you." The Spirit then, through Mr. Cardale, began to open up the mystery of the body and blood, and the proper condition of those who receive it, and with much expression of grief, saying, "Mourn ye, because the cisterns are broken, and there is no water, the Lord's people are a grief to Him: they are a burden to Him; He is pressed, He is pressed under them; there are some among you that believe not; Jesus is angry; He is angry." The Spirit proceeded in prayer; crying unto the Lord, "O come down unto thy people; O for a living cry to ascend unto our God," concluding with a comprehensive prayer for the whole Church, and for the officers of this Church in particular, specifying every one—Pastor, Evangelist, Elder, and Prophet. At the close of this prayer, Mr. D. again said, "I wish some of the brethren would pray, for I do not clearly discern the mind of the Lord in this matter." The Spirit, in Mr. Cardale, said, "Ye do well," and continued to plead and exhort; it was a mingled utterance of both. When the Spirit broke forth in Mr. Taplin, with great power in a tongue, and thus said, "The Lord commandeth you, you who have been called to be an Apostle, to lay hands on the Angel of this Church, and ordain him to rule and feed this people—to feed them with the body and blood of the Lord; be faithful, be faithful, and Jesus will honour you." After a short pause, Mr. Cardale advanced to Mr. Drummond, who was kneeling at the desk, and after a prayer, mighty in the Spirit, beginning at Creation and going through the manifestations of God unto the person, sufferings, and glory of the Lord Jesus; with strong crying for faith, and that the hand of the Lord alone might be seen, put both his hands on Mr. Drummond's head, the latter seeming deeply absorbed in communion with God; the Spirit in Mr. Cardale saying, "Be thou filled with the Holy Ghost, and with the Spirit of wisdom and of knowledge, and of a sound mind; be thou of a quick understanding in the fear of the Lord; feed and rule this people; be thou faithful unto death and thou shalt receive the crown of life, which the Lord hath prepared for thee, and for all who love the Lord Jesus." Then, turning to Mr. Bayford, he blessed him, and spake words of encouragement, exhorting him to feed this people, and in so doing he himself should be fed. Immediately after this the Spirit burst forth in Mr. Drummond in a song, "Glory to God in the highest," when the Spirit in Mr. Caird took up the same strain in the name of the Church, singing the *Doxology*, in which the congregation joined. Then followed a remarkable prayer in the Spirit by Mr. Drummond, thanking and praising the Father for

all His goodness and mercy; for His gentle dealing with us, not remembering our unworthiness, but putting away our sins, beseeching the Lord with great urgency not to let the vessels be looked to or regarded in themselves lest he should be provoked to dash them in pieces. He seemed to have great entrance into the bosom of Jesus, enjoying, apparently, much light shown in the rapidity of the utterance. Mr. Cardale then, in a commanding manner, spoke in the Spirit, saying, "It is the Lord's will that thou proceed to feed this people with the body and blood of the Lord. See thou to it: live for them; watch for them by night and by day, and see that thou give a good account of the souls committed to thy trust; the Lord will bless thee in it. The Lord hath ordained thee the pastor of this people: He hath cast off the Pastors who have forsaken and fouled the waters; but now He hath appointed them one who will give them pure water." Then a word to Mr. Bayford, charging him to be faithful in teaching this people, and promising him ordination in the Lord's time. Mr. Drummond was then looking for a Psalm to sing when the Spirit, through Mr. Cardale, said, "Sing [the] 24th Psalm, and let all your hearts be lifted up to the Lord." The Spirit in Mr. Taplin then, after singing for a while in a tongue, declared that Jesus had been in the midst of us, that His arms were open to receive us, that we should flee into them. Mr. Drummond then again, in prayer, blessed the Lord; praying for the souls of the Pastors, although their offices were being set aside; and, after a few words of exhortation to his people, showing that the utterances of the Spirit were not decrees but addressed unto faith, and that according to the faith would the blessing be imparted and received, concluded by giving his blessing to the congregation.

### III. THE SEPARATION OF THE APOSTLES

By this time four more apostles had been called: Henry King, who was later known as King-Church; Spencer Perceval, of aristocratic family (1833); the Reverend Nicholas Armstrong; and Francis V. Woodhouse (1834). But there was a call for six more men to fill up the 'apostolic' office, and the first 'apostle' was commanded by prophecy to visit the Churches, make investigations and complete the number. Accordingly Mr. Cardale, taking with him Mr. Taplin,<sup>25</sup> the first ordained prophet, went through the Churches in June, and called and ordained to the apostleship the Reverend Henry Dalton, who was curate at Bridgenorth; John Tudor, artist, and editor of *The Morning Watch*; Thomas Carlyle of Edinburgh, advocate; in Lowick, Frank Sitwell of Barmoor Castle; in London, the Reverend William Dow, who had been parish minister of Tongland; and David Dow, until recently parish minister of Irongrey, Dumfries.

25. The position of Taplin in the movement is mysterious. He was repeatedly stated by other inspired persons to be in error and without the Spirit. But Cardale often had him accompany him, had implicit confidence in him, and he became indispensable to the movement as it evolved. Perhaps there was something lacking in his personality. David Brown in *Expositor*, Series III, VI, 216; R. Baxter, *Irvingism*, pp. 32 f., 41, 42.

The time was now drawing nigh for the fulfilment of Baxter's prophetic words with regard to July 14, 1835. But though he himself had repudiated them as prophecy, the facts of his utterances remained with the group and were acted upon. As the time drew near the company was restless. A summons was given out for all the 'apostles' to appear in Albury a week before that date, but near the day appointed it was found that one of the designated 'apostles' was absent, and it was directed by prophecy that he be sent for. This was David Dow, and two 'apostles'—Woodhouse and Sitwell—by command of prophecy proceeded to the country to urge him to return to his place. On reaching Scotland they found he had gone to London. They returned and found him in London, but he was immovable as regards the apostleship, and was dropped from the list. It is interesting to find that in the 'seventies he is once more in the Church, an Elder in Mansfield Place, Edinburgh. The situation was critical for the Group, but on the analogy of the vacancy created by the death of Judas they proceeded to nominate two names, and asked the Lord to choose between them. He chose Duncan Mackenzie, who had been an elder in Irving's Church and stood by him in his trial. The other person, Dr. James Thompson, who died in 1876 at the age of eighty-seven, received compensation in that he was elected to an office second only to that of 'apostle,' that of *Chief of Pastors*. This was fully a week before the fateful day of the "Separation of the Apostles." On the completion of the number of the Twelve, "the Angels of the Seven Churches in London, who represented officially, as in a model, the whole Church of Christ . . . were bidden together to lay hands on the Apostles, one after another, in the order of their seniority and call to that office." <sup>26</sup> The other angels, who were witnessing the event, stood up in token of their assent. They took great care to declare that they did not, and could not, make chosen ones to be 'apostles,' for the 'apostolic' office is not from man, neither through man. But it can at least be contended, at this date, that the 'apostles' did receive Presbyterian ordination, for some of the ordaining angels were already presbyters in the Church.<sup>27</sup>

The 'apostles' were next bidden "to set the Church an example in giving up wives, children, lands, houses, everything for the Gospel's sake," but this was not literally interpreted. Several prophets more-

26. (F. V. Woodhouse), *Narrative of Events*, p. 48.

27. Armstrong and Dalton were Anglican clergymen; William Dow, a Scots Presbyterian minister. It can be held therefore that in the case of Reunion with an Episcopal Communion reordination would be necessary; not so in a Church where ordination is by Presbyters.



over were assigned to them as guides in interpreting the divine will. They were bidden to come every fourth Tuesday to the Council in London, whereto the Angels of the Churches were expected to bring their difficulties—a Council of considerable importance, as will be seen when the crisis that came about is considered.

#### IV. THE REST OF THE 'APOSTLES'

A description may here be given of the rest of the men who were called to be 'apostles' together with the territories, or, as they were called, 'tribes' (on the analogy of the twelve tribes of Israel and Rev. 7:5-8), of which they had the oversight in accordance with the plan accepted in 1836.

1. *Spencer Perceval*, eldest son of the Premier who was shot May 11, 1812, in the House of Commons. He had been a member of the Albury Conferences, and it was Miss Hall, a governess in his home, who was one of the early gifted speakers, and who also admitted to feigning utterances. He had been in Parliament before becoming an 'apostle,' but, unlike Drummond, he did not seek re-election. His 'tribe' was Italy, though little result came thence, and the 'sealing' was far short of the required twelve thousand. It was he who had prepared and delivered the *Testimony* to King William IV, and he together with Drummond had given it to each of the Privy Councillors. By him also the *Testimony* of 1838 was to be delivered to Pope Gregory XVI, but actually it was delivered in July to Lord Acton, who was the Pope's Secretary of Memorials.

2. *Rev. Henry Dalton* was incumbent of St. Leonards, Bridgenorth. There was disturbance in his Church because he allowed 'speaking with tongues,' omitted prayers and offices of the Liturgy, and attempted to enforce the administration of the sacrament according to the new usage. He was removed thence, but continued in the Church of England. His 'tribe' was France (Asher), and he was commissioned along with Drummond to deliver the message to King Louis Philippe. After this he had work in the Church of England in Devonshire, being curate of Clovelly, and later Vicar of Frithelstock. His duties there prevented his coming to London in 1845 at the time of crisis; but he did so in 1860 when 'apostles' were dying, and his services were needed in the work. He died in 1871.

3. *Thomas Carlyle* was a schoolmate of Edward Irving's at Adam Hope's School. An advocate of the Scottish Bar, he was retained by Irving to defend him before the General Assembly during the agitation against the teachings of John McLeod Campbell. He was assigned



to the 'tribe' of North Germany (Simeon), where he gave himself to unremitting labors, including the superintendence of the congregations, of which the chief were those of Marburg and Berlin. Of his converts the most noteworthy was H. W. J. Thiersch, the Church historian of Marburg, whose first volume of Church history was translated by 'apostle' Carlyle and Charles J. T. Böhm. He gave much time to the study of the German character, and an important study of his is included in his collected works, entitled *The Moral Phenomena of Germany*—a work which the King of Prussia at the time expressed a desire to know. He was a constructive and careful writer. Perhaps the other work by which he is generally known is *Pleadings with My Mother—the Church of Scotland*. His work impaired his health, and he died in 1855.

4. *Francis V. Woodhouse* was the son of the Reverend J. C. Woodhouse, Dean of Lichfield, who had written on the Apocalypse. He had entered the law, being called to the Bar in 1829, and at the time of his death he was the Father of the British Bar, having been a lawyer seventy-two years. His name, however, was practically unknown as a barrister except that it appears in the Law List.<sup>28</sup> In September, 1838, along with Drummond, he placed a copy of the *Catholic Testimony* in the hands of Prince Metternich for the Emperor of Austria, his area or 'tribe' being Austria and South Germany (Reuben). Austria, however, was an unfruitful field, and Woodhouse was mainly Cardale's assistant in the United States and Canada. He paid visits there in 1839, 1844, and 1846, where he met with some success as is shown in *William Watson Andrews*. His chief work is a *Narrative of Events, Affecting the Position and Prospects of the whole Christian Church*, 1844, with a second part bringing the story down to 1885. It was meant at first for private circulation, and therefore many things which a historian might otherwise demand are not given there, being already known to the leaders. He was the longest lived of the 'apostles,' and when Mr. Cardale died in 1877 he could be said to be the only 'apostle' as the other one, Mr. Armstrong, was incapacitated. He exercised his office by means of Coadjutors, Mr. Caird being the one for America. He held broader views than are customary today in that Church regarding the Lord's Supper. He laid down the principle that "every baptized person has a right to the Lord's Supper, and if he desires to receive it and is neither a heretic nor of ungodly life, we have no right to exclude him. . . . And not only is there no principle on which we can exclude any man or woman, but it is our privilege

28. *Surrey Advertiser*, (Feb. 9, 1901).

and duty to seek to partake of the communion with our fellow Christians." <sup>29</sup>

The other men are less prominent in history, save that Mackenzie stands out as being the only discordant voice in Cardale's scheme. These were:

5. The *Reverend Nicholas Armstrong*, who was of Irish extraction, but a member of the Church of England. He had a Church of the new movement a short while before Irving's new Church was constituted. He was called at the same time as Mr. Woodhouse to the 'apostleship,' though he himself remarked that he had none of the qualities and no special gifts as an 'apostle,' except patience. His sermons are printed in several volumes, and evidently he possessed gifts of which perhaps he was not himself aware. Of him the Reverend Zachary Eddy, Congregational minister of Northampton, Massachusetts, writes: "I would like much to meet Mr. Armstrong, should he return to this country. I remember his sermons in New York with the deepest interest. There was a power in them truly prophetic,—a *kind* of power which I do not often recognize in the preaching of our contemporaries. . . . Mr. Armstrong is unlike any other man. He seems to speak in the Spirit." <sup>30</sup> His 'tribe' was Ireland and Greece (Zebulun), and while he did not neglect to visit Greece, Ireland was within reach, and received fully his ministrations. Mr. Armstrong had poor health, and though he went to the United States on more than one occasion, he was finally obliged to return, being unequal to any further work.

6. The *Reverend William Dow* was a minister of the Scottish Church, and he had been a member of the Conferences at Albury. His 'tribe' was Russia (Dan).

7. *Henry King* (died 1865) was Clerk in the Tower. He took the name Church on acquiring some property, so that he is customarily known as *King-Church*. He married 'apostle' Woodbridge's daughter and lived after that in Albury. His 'tribe' was Denmark and Holland with Belgium (Issachar).

8. *Duncan Mackenzie*. Though he was a layman he was elected 'apostle,' 1835, and his 'tribe' was Norway and Sweden (Gad). In the time of the crisis, however, and partly because he was uncertain regarding the 'apostolic' idea, he withdrew altogether from the body in 1840, and remained so till his death, 1855. He is generally thought of as not an 'apostle.'

9. *Frank Sitwell* was owner of Barmoor Castle in Northumberland.

29. W. W. Andrews' notes, (August 18th, 1857).

30. S. J. Andrews, *William Watson Andrews, A Religious Biography*, p. 156.

He was well connected and is chiefly known as the author of an undoubtedly able work, published anonymously, which is considered by Catholic Apostolic circles to be one of the leading expositions of the movement: *The Purpose of God in Creation and Redemption*. He received as his field Spain and Portugal (Naphtali), but this 'tribe' was unpropitious. He admitted that

in the state of the country it was very little indeed that he could do. The only thing which was open to him was to take up his abode at an inn, keep his eye on the various persons who might enter, and see if there were any who were likely to listen to his words. Generally they were shy and distrustful; but when he gained their confidence, they often told him that they were not Catholics, but Protestants; a Protestantism, however, not of a very definite or intelligible kind.<sup>31</sup>

10. *John Tudor* was a member, with some of the others of the Albury Conference, and evidently professed prophetic powers because "the power was mightily on him" one morning when Baxter himself felt moved. His chief work which entitled him to some lasting importance was the Editorship of *The Morning Watch*, a review which continued from March 1829 until June 1833—a remarkable production, but eclipsed by the appearance of the Tractarian review, *The British Critic*. On the strength of his having been in India early in life he received as his 'tribe' Poland with India (Ephraim). It is doubtful if he went much to his field. He died in 1862. He was a learned man and one of his works, *The Primeval Language of Man*, set forth the peculiar idea that before Babel Hebrew was the original language of the human race, and will be after the Second Advent.

From the account of all these men it will be seen that all these 'apostles' belonged to the upper groups in society. Nor were they missionaries in any sense of the word, for they went rather to their 'tribes' to listen and to learn. Some were clearly of the wealthy classes, and one, Drummond, was one of the wealthiest commoners in England, who gave of his substance munificently for the upbuilding of the Kingdom of God as he understood it.

31. (James Harrison), *Catholic Apostolic Church (Irvingism)*, p. 61.

## CHAPTER NINE

### THE GROWTH OF A MINISTRY

WHILE THE 'APOSTLES' constitute the most important part of the organization of the Church, there is a complete ministry besides, evolved according to the newer prophecy, to Scripture, and to the constitution of man himself. Its ordering is seen in the earliest Churches of the group.

The Catholic Apostolic Ministry is often called the *Elias Ministry*. The basis of the name is the belief that the word of Malachi 4:5 concerned Elijah that was to come remained unfulfilled, and could not take place in any one person. It is the *movement itself* that is the embodiment of Elijah, and it is permitted to come to the world to warn Christendom of impending judgment. The arrangement of the ministry, whose character and details were foreshadowed in the teachings of Edward Irving, is based on that of the *tabernacle* in the wilderness. It was felt that the minute regulations for the construction were meant to point to the details of the Christian Church that was to come. Every item had some prophetic significance, making up the total of the divine pattern. Aided by the Epistle to the Hebrews, as well as by general prophetical studies, they proceeded to work out the scheme of the Church as God wants to have it, so that He can be worshipped in a manner befitting His plans. The explanation given of the parts of the tabernacle are ingenious, though in some cases they seem far fetched.

*Opening of the Golden Candlestick.* The Christian Ministry here, which is a much more elaborate thing than in other Churches, was set forth by the premier 'apostle,' J. B. Cardale, soon after his call to the 'apostleship' and before the death of Edward Irving. It was set forth in a pronouncement believed to be prophetical, and in accordance with which the Churches at Newman Street and elsewhere were gradually ordered.

Shortly before the setting up of the Church in London [we are told] the Apostle was made, in the power of the Spirit, to dictate a letter wherein the



whole order of a Church Particular, in its several ministries, as a candlestick of the Lord, was set out. In this revelation the Holy Ghost, taking the golden candlestick of the Tabernacle, Exod. xxv. 31, etc.—which was the type or shadow under the Law of a better thing to come, namely, a figure of a Church Particular, as shewn in Rev. i. 20—made it clear that its seven lamps represented the Angel and six Elders, or sevenfold eldership of the Church, with the centre lamp specially distinguished pointing to the Angel as chief; the seven branches of the sevenfold deaconship; the shaft the body of the congregation; and all the other parts thereof, even to the most minute particulars of the Mosaic account, having a spiritual significance.<sup>1</sup>

This revelation is known as the *Opening of the Golden Candlestick*, and is as follows:

The Lord maketh known the mystery of the Candlestick unto the Churches. Jesus, thou art the Light that lighteth every man that cometh into the world. Thou hast the seven Spirits, the seven lamps of fire that burn before the throne of God: the Spirit of wisdom and understanding, the Spirit of counsel and of might, the Spirit of knowledge and of godliness (the fulness of), the Spirit of the fear of the Lord.

Thou wilt again manifest Thyself in Thy Church. Thou art giving, and wilt give, apostles, prophets, evangelists, pastors and teachers. In this land shall be a company of apostles, prophets, evangelists, pastors and teachers; and prophets, evangelists, pastors and teachers, wilt Thou have in other lands. And in all lands, in all the Churches, Thou wilt manifest Thyself in all gifts of the Spirit, in all holy fruits of the Spirit.

The Candlestick doth set forth the completeness of a Church, with its branches, its bowls, its knops, its flowers, its tongs, its snuffers, its vessels for the oil. The centre lamp doth set forth the angel. The six lamps to the branches do set forth the elders of the Church.

*Understand ye the mystery!*

The three bowls are the three ministries of the elders, which, supplying the lamp with oil, do unite in one glorious light. Let wisdom, let understanding, let counsel, let power, let knowledge, let holy worship, be shewn forth, O ye Elders! in oversight, in feeding, in teaching of the flock of God committed unto you. But be ye not lords over God's heritage. Ye rule in your angel, he ruleth by you.

*He that ruleth over men should be just, ruling in the fear of the Lord.* O thou Angel! take heed that the oil flow freely, and supply the light of thy lamp through thy ministries of apostolic rule, of prophetic utterance, of teaching and of feeding the people. (And as thou art called to be an evangelist, teach thou and declare the message of the Gospel, committed to thee, to all the people without distinction.) And let the Spirit of the fear of the Lord be set forth in all thy ministries; for the fear of the Lord is the beginning of wisdom, and it is the end of all the purposes of God. Yea, the fear of the Lord is

1. (C. W. Boase), *Supplement to the Elijah Ministry*, pp. 797-800, from which also *The Opening of the Golden Candlestick* is taken. Found also in Miller, *op. cit.*; and elsewhere.

the spirit of union unto all the branches of the Candlestick. Such is the word of the Lord unto all the angels of his Churches.

And, O ye overseers of the flocks, ye builders in the house of God, and all ye people (for ye do support all the seven lamps—ye are the shaft, and ye are the branches), let the knops and the flowers be seen adorning the golden Candlestick!

Ah! let the gifts of the Spirit be manifested. Let the word of wisdom be seen with its branches, prophecy and the discerning of spirits. Let the word of knowledge be seen with its branches, tongues and the interpretation of tongues. Let faith be seen with its branches, healings and miracles. These are the knops.

Ah! and let the flowers be seen, although not opened: Yet let the outward leaves appear to all men. Yea, and let the beauty of the flowers be the rejoicing of the Church of God: Love, branching into joy and peace; Long-suffering, into gentleness and goodness; Faith, into meekness and temperance. Faith, hope, and charity—against such there is no law.

And there are other knops and flowers adorning the Candlestick of Jesus. Let them be manifested, all of them, O ye Church of God! and God shall bless you; and Jesus, your High Priest, shall ever walk about with the tongs and the snuffers—the voice of apostolic exhortation and encouragement, the utterance of prophetic rebuke—to cause the light to shine more brightly.

And, O ye people! bring up the pure oil—the first love—not of constraint, but with a willing mind. Fill ye your deacons, the vessels for the oil; fill ye them with the pure oil, that the heads of the congregation may bring it up unto the Lord, and that the bowls may continually be filled. From obedience, from a hunger and a thirst after righteousness, from a teachable heart, let the supply be brought up; and the light shall burn continually before the Lord. Ah! the Lord waiteth for this. The lamps must be supplied; and, when supplied, and burning brightly, the wise virgins must take heed that their vessels be still kept filled with oil.

Understand ye the mystery of the Candlestick, and its branches and its lamps. The Lord giveth the shaft of pure gold, with its branches of pure gold, first of all. Then his Priest cometh and placeth the lamps on the top of the shaft, and of the six branches, that the light may continually ascend. Understand ye. The Lord prepareth his way in causing the hearts of His people to desire the manifestation of his glory. Then He cometh, and Himself chooseth out his servants, to place them as lamps on the top of the Candlestick. Jesus alone doeth this.

Peace be with you all. Amen.

All this must be understood in the light of what is a characteristic feature, the Fourfold Ministry of the Catholic Apostolic Church, corresponding to the parts of the *Fourfold Constitution of Man*, the Will, the Imagination, the Understanding and the Heart. 1. *The will*. This is a spiritual faculty. It implies the immediate personal act of power and self-determination.<sup>2</sup> 2. *The imagination* is “the faculty by which we take cognizance of external objects, and apprehend those suggested

2. (J. B. Cardale), *Readings upon the Liturgy*, I, 263 f., n.

by our inward consciousness, so as to make them the subject of thought. . . . We are also endowed with the capacity of receiving light and knowledge in the *spirit*. . . . And, except this were so, man could not be the subject of inspiration.”<sup>3</sup> 3. *The understanding* is the power by which we apprehend truth or falsehood.<sup>4</sup> 4. *The affections of the heart*. The heart is that element in our mental and moral nature by which we feel and sympathize rather than think. Sorrow and joy, love and hatred, fear and hope, desire and aversion all proceed from the heart immediately.<sup>5</sup> These all predominate differently in people, but all coexist in some measure. The perfect man is one who is perfect in each part of his fourfold character, though of only one Person, Christ, is this wholly true.

In accordance with the fourfold constitution of man and corresponding human need is the fourfold ministry of Christ, who is revealed in scripture as the Apostle, Prophet, Evangelist and Pastor. His work as *apostle* is to give “guidance and direction both in doctrine and in discipline; it presents authority to the spirit; the word of wisdom to the mind; commandment and discipline to the senses and material part of man.”<sup>6</sup> Jesus as *prophet* is “the one through whom the mysteries are revealed . . . the Scripture . . . opened . . . things to come . . . foreshown.”<sup>7</sup> In the ministry through the prophet revelation is made to the spirit, knowledge is conveyed to the mind, under symbolic forms truth is imparted. He is the seer, the searcher of the wonderful works of God and gazes upon His mysteries as the eagle looks upon the sun. As *evangelist* Jesus appeals to the understanding; He reasons with man, convinces, reproves. This ministry is for correction and instruction in righteousness. He imparts conviction regarding past sins and present needs, and provides means of salvation. The *pastor or shepherd* comes with the word of sympathy and persuasion, encouragement, comfort and instruction.<sup>8</sup>

The fourfoldness indicated is believed to be set forth throughout Scripture. The Cherubim, at the exclusion of man from Paradise (Gen. 3:24), are there a ministry though of exclusion and sorrow. To discover what these are one must turn to Ezekiel’s Vision (Ezek. 1:10, 22, 26) of the Four Living Creatures. Their faces were of a Lion, an Ox,

3. *Ibid.*, p. 263 n.

4. (Thomas Groser), *The Four Ministries of the Church in Their Adaptation to Man’s Nature*.

5. *Ibid.*

6. (J. B. Cardale), *RL*, I, 266.

7. (F. V. Woodhouse), *Narrative*, etc., p. 68.

8. (A. Willis), *The Fourfold Ministry*, on office of Apostle, pp. 7-10; on office of Prophet, pp. 10-16; Evangelist, pp. 16-20; Pastor, pp. 20-23.



an Eagle, and a Man. This is meant to indicate the fourfold Ministry given to the Church, and meant to be irrevocable, permanent, unchangeable. The Lion is a symbol of authority and rule, which points to the Apostle; the Eagle soars into the heavens gazing at the sun—that is the Prophet. The Man is the Evangelist who goes forth to preach the gospel or exhibit the righteousness of faith to those without. The face of a Man indicates the duty of the Evangelist to speak the ordinary language of common sense, as man, which every man can enter into, thus establishing the principles of truth in the firm conviction of every man's understanding. The Ox suggests the Pastor or Shepherd, the office of sympathy, bearing sorrows and burdens of the flock.<sup>9</sup>

Passing by some centuries we come to Apocalypse iv. A door is opened in Heaven. Four creatures are seen as in Ezekiel, but now, unlike the former who bear Jehovah's firmament on their head, i.e. the burden of their ministries while on earth, and their wings stretched upward in laboring and striving to maintain the Church in heavenly places—in the Apocalypse there is no more burden or struggle. It is the full repose of the Eternal Sabbath, the Jubilee for which Creation is waiting. They rest from their labors. The crystal firmament is taken from their heads and now appears at their feet, a shining sea like unto crystal. Thus the Church of Eternity shows the same organized structure which was intended to be on earth; and the Christian ministry is not an alterable thing at man's choice, but something that God's will has arranged and given. There are of this symbolic fourfoldness many other instances in the Bible, such as Four rivers (Gen. 3), Four winds, Four colors, while Zechariah 1:20 suggests likewise a fourfold ministry. .

This ministry is the gift and divine appointment for the Church. "He ascended up on high . . . and gave gifts unto men . . . some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry" (Eph. 4:8-12). These are not optional, but a divine ordinance and requirement. It is foretold in prophecy, is meant for all time, and like the ministry of Christ, as indicated, answers to the constitution of man and his needs. Not having it, the Church as a whole is a loser and sufferer, having foregone its heritage. But at length in answer to promise, and in response to prayers, is fulfilled the word "I will restore thy judges as at the first, and thy counsellors as at the beginning." (Isa. 1:26)

9. *Ibid.*



Of this fourfold ministry there are echoes in Catholic Apostolic writers everywhere. It appears in a solitary pamphlet in the Ottawa Archives, and in United States publications no less than in British. One writer has worked out the scheme in the following way:

|              |  |                    |                 |
|--------------|--|--------------------|-----------------|
| JESUS        |  |                    |                 |
| The Apostle, | The Prophet,   | The Evangelist,    | The Pastor,     |
|              | ministers to   | His people by      |                 |
| Apostles,    | Prophets,  | Evangelists, and   | Pastors;        |
|              | addressing   | Himself to         |                 |
| The Will,    | The Imagination,                                       | The Understanding, | The Affections, |
|              | by the word of   |                    |                 |
| Doctrine,    | Reproof,   | Correction and     | Instruction in  |
|              |  |                    | Righteousness,  |
|              | that we may grow in                                    |                    |                 |
| Wisdom,      | Heavenly minded-                                       | Uprightness,       | Holiness,       |
|              | ness,  |                    |                 |
|              | as being   |                    |                 |
| Sons of God, | Begotten to a  | Dead to Sin,       | Alive to Right- |
|              | lively Hope,   |                    | eousness,       |
|              | that when He appears we may be like Him. <sup>10</sup> |                    |                 |

All this was applied to the entire Church, beginning with the Universal Church symbolized by the Apostles' Chapel at Albury. 'Apostles,' prophets, evangelists, pastors are found there, but these all, in view of their supervision from Albury of the whole Church, have to be taken from Episcopal rank, that is of Angels, and they are specially commissioned with the 'apostles' to share with them the oversight of the Universal Church.<sup>11</sup> Quite early in the history of the communion it was shown by the light of 'prophecy' that the fourfold ministry or channel through which spiritual blessings were to be conveyed should belong likewise to the *Particular*, that is, the Local Church.

Besides these—the charismatic ministry proper—there was the gradual expansion of the office of the pastor. This meant that in every local Church properly constituted there was an Angel or Bishop together with Elders and Deacons. These all were set apart by the imposition of hands of an 'apostle' and were thereby invested with sacerdotal authority.

That this was the conviction of Cardale and the others of High Anglican leanings may be taken for granted; but it was not that of Edward Irving (pp. 44, 52 f.). Always had he been a Presbyterian minister, and when he was called to become an Angel (April 1833) he had no idea other than that this was the office of a Presbyterian minister

10. (George C. Boase), *Three Discourses on Certain Symbols Used in Worship*, p. 42.

11. (F. V. Woodhouse), *Narrative of Events*, p. 67.

writ large. Nor in fact did he think that elders and deacons were other than laymen or that they had spiritual functions to fulfill. It was only by 'prophecy' and by private instruction or pressure that he acquired, if at all, the full Episcopal idea.

When he was dismissed from Regent Square there accompanied him two of his elders and two deacons who, according to the Presbyterian system, had been laymen. The work of these men and those added to the number in ministering to the people now grew to such an extent that it was felt they needed assistance. This came through 'prophecy' in the call of Helps who were to function after they received ordination. If Helps or Assistants to the Elders were a sacerdotal order, much more by inference were Elders to whom they were assistants. This was foreshadowed early in 1833 in Cardale's *Opening of the Golden Candlestick* (*ante* p. 85), where the seven-branched candlestick represents the Angel and the six Elders of a local Church.<sup>12</sup> This, however, was clearly not understood, and other means had to be taken to impress upon the community the fact that Elders belonged to the sacerdotal order. A prophetic utterance early in 1833 said, "Choose you out Deacons, the Lord will himself call his Elders."<sup>13</sup>

But deacons likewise, though elected by the people, were to be separated from the laity by ordination. At the first ordination of Elders, the six of Newman Street on April 14, 1833, it was declared that the Deacons were to receive ordination, and that they were to be seven in number.<sup>14</sup>

On April 21 Deacons were thus set apart. These are pre-eminently the Deacons whose ministry is to look after the poor and needy, and who in fact are the *only* ones in the system expected so to do.<sup>15</sup> Deacons are thus brought into their own in the service of the Church, though others equally qualified for the work are excluded; when, for instance, Irving's Society of Lady Helpers met for that purpose, the matter was taken out of their hands because it belonged to the Deacons.<sup>16</sup> It was also arranged according to I Cor. 12:28 that each office in the Church should have a 'Help' or assistant.<sup>17</sup>

Thus, it is said, Irving learnt that the Church was an orderly and consistent unity, that it had a regular ministry of Angel, Elders, and Deacons, and that the duties of an Angel was to have the oversight of,

12. (Thomas Dowglasse), *Chronicle*, pp. 11 ff.; (C. W. Boase), *Supplement*, pp. 95 ff., 800; (F. V. Woodhouse), *Narrative*, chap. ii.

13. (C. W. Boase), *op. cit.*, p. 795.

14. *Ibid.*, pp. 795, 805, 807.

15. (H. W. J. Thiersch), *The Order of the Deaconship in the Christian Church*.

16. (C. W. Boase), *op. cit.*, p. 795.

17. *Ibid.*, p. 808.

and be responsible for, everything done or said in the Church over which he was Angel; a lesson not easy to learn for one steeped in the Presbyterian tradition.

By the end of the first decade of Catholic Apostolic history a local Church was understood to have the following regular ministry: an Angel, six Elders to assist him, six ordained Helps to the Elders, seven Deacons, with Helps and unordained assistants to each, likewise Deaconesses for work among women.<sup>18</sup>

At first all the superintendence of the Churches was in the hands of Edward Irving, who presided at the Councils in London, but now came an important development in that toward the end of Irving's life the matter was taken over by the 'apostles.' There was also a "Council of the Churches" in London (below, pp. [96]), and Mr. Woodhouse explains how in anything affecting the order or regulation of any Church, counsel was given by the Elders of the Seven Churches, and the seven Angels gathered up in a digested form the substance of that counsel for action. The Seven ordained Prophets likewise had their opportunity to speak the Word of the Lord. The 'apostles' then retired to deliberate upon the whole matter, and subsequently the judgment was given by the senior 'apostle.' It will be seen in a subsequent chapter that this Council was left in abeyance.<sup>19</sup>

18. (F. V. Woodhouse), *Narrative*, pp. 33 f.

19. *Ibid.*, p. 40.

## CHAPTER TEN

### THE TRAINING OF THE APOSTLES <sup>1</sup>

THE ENSUING MONTHS were not inactive for the 'apostles.' After their separation from worldly concerns they were bidden to retire for study and meditation, particularly in order to discover what their call meant and what they had to say to the world. Just as the Apostle Paul went away to Arabia, or John the Baptist was in the desert until the time of showing unto Israel, they remained in Albury, and much of their time was spent in studying the prophetical books.<sup>2</sup> They directed their thoughts to the ceremonial parts of the Books of Moses, from which they saw that the Children of Israel in the wilderness are a figure of the Church in this dispensation. They made a minute study of "the Tabernacle with its Court, and the services—its materials, its parts (the boards with their bars, the pillars, hangings, and coverings), its furniture (the altars, candlestick, table, and ark), the dresses of the priests, the ceremonies of their consecration, and the several offerings, and the way of preparing the same."<sup>3</sup>

One of the things to which their attention was directed was the preparation of *Testimonies* against Babylon. For long there had been words of prophecy calling for this, with declarations

that the state of Christendom had become corrupt, and that the rulers in the state had departed from God, and that the time of judgment was at hand. The 'apostles,' therefore, feeling the burden upon them in a marked degree, agreed that each one should "write down the burden of his heart respecting the sin of the land, and of its rulers in Church and State, and of Christendom generally; and that all these papers should be delivered into the hands of one, the senior Apostle [Mr. Cardale]; and that he should combine them into one, and that the document so prepared should be delivered to the heads of the Church by one of the Apostles."<sup>4</sup>

1. Of special importance for this chapter is the *Narrative of Events* by (F. V. Woodhouse).

2. (F. V. Woodhouse), *Narrative*, p. 49; (C. W. Boase), *Supplement to The Elijah Ministry*, p. 819.

3. (C. W. Boase), *op. cit.*, p. 823.

4. (F. V. Woodhouse), *op. cit.*, p. 55.



The first Testimony was prepared toward the end of 1835 and was intended for the Archbishops and Bishops of the Church of England, and their clergy. It was read before the Churches in London on Christmas Day 1835 and was delivered by two of the 'apostles' to the Archbishop, to most of the Bishops, to more than one hundred and fifty clergy in London and many more in the provinces.<sup>5</sup> Yet another Testimony, regarding the state of the nation and the work which the Lord had begun, was prepared in 1836 for the sovereigns of Christendom by Perceval and was delivered in July of that year by him to the King and by him and another to the Privy Councillors.<sup>6</sup> In that same year, 1836, began the preparation of the Great Testimony, or "Catholic Testimony" according to their own writings, which was finished in 1837 and is a summary and an expansion of the first two.<sup>7</sup> By means of these Testimonies full and authoritative documents of the principles, doctrines, and constitution of the Church were made available. It may be asked regarding the distribution of these why they were presented to the Heads rather than the people generally. Their answer is clear: the presenting of the Testimony was on the principle that God's

people should be addressed through their existing heads, not passing by ordinances, nor infringing upon the principle of organization; that therefore the first endeavour of the Apostles should be to induce all persons professing to be servants of God, to stand faithfully in their respective places, and be the channels of God's blessing towards those under them; but that if they would not hear, the word should be addressed to all without exception.<sup>8</sup>

This, it should be noted, had been in some respects the method of the circulation of the parallel *Tracts for the Times* during those years.

The Great or "Catholic" Testimony was addressed to all ecclesiastical and civil authorities in Christendom but, in particular, it was meant first for the Pope who, being a usurper (as was believed) and forestaller of the dignity and the glory of the Kingdom of Christ because of his claim to be King as well as Priest, was to receive it first. Drummond (with Perceval) was entrusted with this task. The second person to receive it was the Emperor of Austria, the successor of the German Emperors and autocratic Roman Caesars, holding irresponsible sovereignty by the divine right. This was done by Drummond (and Woodhouse) through Prince Metternich. The third person was the

5. (Thomas Dowglasse), *Chronicle*, p. 25.

6. *Ibid.*, p. 25; Miller, who living near these events may have had private sources of information, says Perceval delivered it in person to King William IV, and later, assisted by Drummond, to the Privy Councillors. E. Miller, *Irvingism*, I, 178.

7. (Thomas Dowglasse), *op. cit.*, p. 25.

8. (C. W. Boase), *op. cit.*, p. 822.

King of the French, representing a limited constitutional monarchy, which is described as:

The only form of monarchy suited to this dispensation, degenerating in its present form into a monarchy not based upon the hereditary right of the first-born, or upon ancient law regulating the succession to the throne, but resting its claim to authority, the royal authority of the Lord Jesus, upon the vote, and gift, and nomination of the people, (embodying that wicked, blasphemous doctrine, that all power is from the people) in which character of king by the choice of the people the present king stands, officially at least, as an usurper and forestaller of the dignity and glory of the kingdom.<sup>9</sup>

Drummond and Dalton were entrusted with this charge.<sup>10</sup>

Mr. Miller suggests that the chief mind among the 'apostles' being legal, they considered the presenting of a Testimony was sufficient, like serving a writ, "all responsibility after that act resting with the recipient,"<sup>11</sup> but it is not quite correct to explain their method solely in this way. After all, there was no need to go beyond the word of the Scripture, when it says that the first Apostles' preaching was to be "for a testimony" (Mat. 24:14, 10:18; Mark 6:11). The text of all these Testimonies is found in current publications of the time. A rare document, *The American Angels' Testimony*, is given in the Appendix to this chapter.<sup>12</sup>

*The Tribes of Christendom* (ante, pp. 80-84). In June 1836, Mr. Drummond, speaking in power, declared that the Lord would divide Christendom among the 'apostles,' the princes of the Tribes of Israel. This is in accord with Revelation, Chapter 7. The Tribe division itself is according to some real or supposed resemblance between remote parts of the world. The division having been made, the 'apostles' were required to go to their Tribes. Cardale, the senior 'apostle,' remained, however, in England which was his Tribe, and kept an eye on the flock; so did Drummond, who had Scotland and Switzerland under his direction. The 'apostles' were to go for a definite purpose, namely, to ascertain the state of religion in the countries which they visited; to observe their various customs and practices; to learn how far and in what way it was practicable to convey to them the truths which they themselves had been taught; to seek by intercourse with them to obtain a proper estimate of the value and importance of such forms of worship, and such doctrines and rites as obtained among them; and, lastly, to gather gold from all parts of Christendom.<sup>13</sup>

For those men saw that there is much of great value in the Church of

9. (F. V. Woodhouse), *op. cit.*, p. 62.

10. On the Testimonies see (Thomas Dowgласse), *Chronicle*, pp. 24-26.

11. Miller, *op. cit.*, I, 178.

12. The first three are also in E. Miller, *op. cit.*, I, 347-436; II, 361-80.

13. (F. V. Woodhouse), *op. cit.*, pp. 58, 59.

Christ in all its parts, by whatsoever name they are called. The division into Tribes is not universal but only coextensive with those parts into which Christianity had more or less penetrated. It will be noted that there is no reference to vast continents like America or Australia. That is because these are looked upon as the *suburbs* of Christendom, and, as such, parts of the Tribe of Judah (England) which was under Cardale.

The 'apostles' were bidden by prophecy to count 1260 days ahead from July 14, 1835 as marking a new period. They returned at the end of 1260 days from their separation, that is at Christmas, 1838, but soon after they went out again to their respective fields. The benefit from their stay among their Tribes was manifold. The contact with other minds and types of Christianity helped them in their point of view, but more particularly they realized that there was Christianity everywhere; that though it was imperfect in one respect or another, it was Christianity nevertheless. Their position was right—a position which is only gradually being discovered by the rest of Christendom—that, after all, the Church is one; that it is one family, in spite of its many divisions. They, at least, saw the common lineaments, and proceeded upon that assumption. They took note of the severity of Protestantism and also the ceremonial Christianity of Catholicism. But if nominally the whole of what they saw was approved, Protestant worship was not generally commended, and all the developments of the movement were in the direction of an elaborate ceremonial, such as is associated with Western Catholicism. Thus too, though they received benefits from Eastern and 'heretical' Christendom, they did not make sufficient use of Eastern Christianity. They were essentially Western, and their consequent work bears the mark of its origin.

The 'apostles' were not yet ready for the work for which they were called, and they had to go out again. They spent their time in countries like Russia, Sweden, North and South Germany, Greece, Italy, Spain and Portugal, Holland, Denmark, France, and Switzerland, as well as Canada and the United States, each 'apostle' taking with him an ordained minister as companion.<sup>14</sup>

*The Crisis.* Mr. Cardale did not go upon these travels, because he had charge of the Churches in England and, further, he was deputed to call the others back whenever occasion demanded. This was done in 1839, after they had gone out again, because of rebellion in the Church. They returned from different parts of the world by mid-summer, 1840, to face this crisis.

It appears that the Angels of the Churches were much disturbed

14. (F. V. Woodhouse). *Ibid.*, p. 66.



because of lack of life and enthusiasm in their communities, and because there was rebellion against 'apostolic' authority. The official reason however is stated as:

the necessity for this arose from the mistaken notion of some among the Angels of the churches and Ministers attached to the Apostles, as to the true meaning of the opening of the first chapter of Ezekiel, and as to the standing of the Apostles towards, and in connection with, the other three classes of Ministers; the results of which misunderstanding would be a virtual denial of the authority of the Apostles to rule the Church, and its consequences the undermining of all order and discipline.<sup>15</sup>

In other words, because of the absence of the 'apostles' abroad "some active-minded members of the Council began a speculation which seemed likely to find favor, namely, that the Council was perhaps the instrument by which the Lord would guide the Church Universal, and that Apostles were merely the great executive organs for carrying out into practice its attainments in the knowledge of the Lord's will."<sup>16</sup> This was nothing strange, because through the centuries the Church has had Councils to determine her course. But it was being felt that the 'apostles' now were simply to carry on the behest of the Council, in this instance that of the Seven Churches in London. The inference was natural to members of Presbyterian and Methodist antecedents familiar with the final importance and authority of Assembly or Conference, and it was difficult for them to remove from this democratic position to an autocratic one. Mr. Cardale perceived the magnitude of the crisis, and he summoned the 'apostles' back, some of them from remote parts of Europe and America. To quote Woodhouse:

On their return, after hearing the report of those things which had taken place, they invited the Angels and the Ministers of the Universal Church to state freely any matters which they wished to state, . . . and in the fullest and freest manner to lay out their views on the subject of the Apostles' place and standing, and of their own relative position towards the Apostles and the Churches. These communications having been received, the Apostles considered them, and after mature deliberation, and with a view of setting at rest for the future all doubt and uncertainty regarding their true position, they proceeded to draw up a declaratory statement of the duties of the Apostleship in its bearing upon the other ministries and the Churches. And in submitting this document to the Ministers associated with them, and to the Angels, they intimated, that they were willing either to be set aside, or to continue guiding the churches as the Lord gave them ability; but that on no other terms, on no other principles, than those laid down in this document could they undertake the responsibility of the care and guidance of the Churches.<sup>17</sup>

15. (F. V. Woodhouse). *Ibid.*, p. 83; and part II, Chap. 1.

16. (C. W. Boase), *op. cit.*, p. 832.

17. (F. V. Woodhouse), *op. cit.*, p. 84.



From this it will be seen that on the one hand the 'apostles' adopted a policy of frankness, and that Ministers could tell freely what was in their thoughts, but on the other hand it is equally clear that this document of the 'apostles' was in the nature of an ultimatum which the Church could not ignore. Furthermore, the 'apostles' felt the need of discontinuing the monthly meetings of the Council in London, which had met even though all the 'apostles' save Mr. Cardale were absent; and it was not resumed until 1847 (p. [141]), and even then only partially. They were also obliged to dispense with the services of the Ministers who had been attached to the 'apostles' in their travels

especially those through whom all communications between them and the churches were made; and further to intimate, that until all erroneous notions in the minds of any of these Ministers regarding the discernment and true meaning of the words which had been spoken through the Prophets should be removed, the Apostles could not repose full confidence in them, and that they should for the present refrain from making use of any words of prophecy which might be spoken.<sup>18</sup>

Clearly, judging from the *Narrative*, there was a conflict of opinion in the Churches regarding the ultimate authority in the Church. Was final authority to be in the 'prophets' or in the 'apostles'? In this respect the 'apostles' may be viewed as in the right, for the history of the Church shows, both in the "Teaching of the Twelve Apostles" and elsewhere, the dangers of the prophetic ministry. But on the other hand the assertion of the 'apostolate' meant the suppression of a democratic movement in the Church, a movement which might have made this Communion of service to the whole Church, and suggested a means of ending the many differences that there existed in Christendom. But as in the medieval conflict of Popes versus Council, it was the conciliar or democratic element that was defeated.

To quote Woodhouse on the Prophets:

By much experience, by light of prophecy, and by the instruction contained in the Epistle to the Corinthians, the Apostles had learned that in the Prophetic ministry, as in all other forms of ministry, the purity of the word spoken depended upon the inward cleanness of the individual, and that those whom the Lord was using ought to put away all filthiness of flesh and spirit. And they were also shewn, that when a Prophet or other Minister was in an unclean state, no use could be made of his word or ministry. . . . As a general rule, they also discerned that errors on points of faith and doctrine abiding in a Prophet's mind must necessarily hinder him from prophesying according to the analogy of faith.<sup>19</sup>

From this, however, it is evident that on a pretext the independence of the 'prophet' was really at an end.

18. (F. V. Woodhouse). *Ibid.*, pp. 84, 85. 19. (F. V. Woodhouse). *Ibid.*, p. 85 n.

One unfortunate result of this was the removal from them of Mr. Mackenzie, one of the 'apostles.' They contend that he was with them in the statement they had made, but that when exercise was needed by the 'apostles' of authority over all other Ministries, whether Prophets or Angels, he failed in his faith.<sup>20</sup> Mackenzie, to the end of his days, refused to discuss the matter with them, or any more to act as 'apostle.' What seems clear is that he had misgivings regarding the whole system, and that he felt that without special pentecostal endowment of power they had no authority to act, or to claim the power of 'apostles.'

The Church, as a whole, accepted the 'apostles' presentation of the case, but the Churches were reduced in number by 1840. There were many disappointments and much defection, nevertheless the 'apostles' triumphed, and an inflexible system has come into being. There remains however one more instance, the fact of Schism, which may be viewed as forming part of the training of the six 'apostles' now remaining.

#### *The Schism.*

The 'Crisis' was over, but the 'apostles' needed further training in adapting themselves to situations new and unforeseen. It will be seen that the 'apostles,' now six in number, had never anticipated a schism in their ranks, but this did make its appearance. The New Apostolic Church came into being and its history is given here. It will be seen from their attitude whether they had profited by their experience.

The work of the 'apostles' in bringing the flock back to historic Christianity had been successful. Their attachment to the historic forms of the Book of Common Prayer had not failed to elicit a response from a people endowed with a sense of the historic and who took delight in their national tongue and literature. But whereas from the English speaking people this was the result it was otherwise when those involved belonged to another race, to whom much more important were the claims of the state, and who moved in realms of speculation rather than history.

The German people were responding to the message, and in 'apostle' Carlyle's time (died 1855) progress was marked. But by 1860 half the 'apostolic' college had been removed by death. It was in Germany where it was realized that something ought to be done to preserve the message and perpetuate the mission of the 'apostles.' Yet the group around Cardale felt there could be only that 'apostolic' college and no other.

20. *Ibid.*, p. 86.

In 1860 the prophet from Berlin, Heinrich Geyer, while attending the Apostolic Council at Albury was moved to call two more to the 'apostleship,' Böhm for Southern Germany and Caird for France. There was a period of uncertainty among the remaining six 'apostles,' but finally the system of Apostles' Coadjutors was adopted instead, to which office the two men were appointed. Geyer however felt that the divine will was to complete the 'apostleship.' While on a visit to Königsberg with the 'apostle' Woodhouse, but without his knowledge and consent, he proceeded to call to the 'apostleship' Rosochatsky, the elder of that place. The Angel, F. W. Schwartz of Hamburg, was won over to Geyer's views and acknowledged Rosochatsky, though the latter repented and recanted. Both Schwartz and Geyer were excommunicated by Woodhouse.

The schism thus began—viewed by the new group not as a schism but as a conserving and continuation of the principles upon which the entire movement was based—showed remarkable vitality. The Angels, Preuss and Schwartz, were called to the 'apostleship,' the sphere of the former being Northern Germany and Scandinavia, of the latter Holland and Belgium. A dispute between Schwartz and Geyer caused the latter to withdraw with his following, which after Geyer's death gradually became extinct. Other 'apostles' were called, as Krebs and Menkhoff. Fritz Krebs succeeded Schwartz as 'Chief Apostle' on the death of the latter in 1865, and was himself succeeded by Hermann Niehaus in 1905. On Niehaus' death in the early 'thirties, Johann G. Bischoff, already designated publicly for the leadership in 1920, succeeded him.

Although Twelve was the number of the original Apostles because of its symbolic significance, the number was exceeded in New Testament times and may be exceeded now (Acts 1:26; 13:2, 3; 14:14; Gal. 2:9; 1:19; Rom. 16:7; Phil. 2:25; etc.). The number Twelve in this group was completed by 1900, but has since been exceeded. The movement was called at first (1865) *The General Christian Mission*, the present name being adopted in 1908.

The Church was a centralized body with headquarters in Frankfort-on-the-Main, Germany, and was well organized throughout the world. The 'apostle' for North America was John Erb, who died in the latter part of 1942. The present 'apostle' for the United States and Canada is John P. Fendt of Flushing, Long Island. It has always been characterized by evangelistic fervor, has spread far and wide, chiefly among Germans or people of Germanic descent, and was the one Protestant group making substantial progress in that country in the last decade. It is said that there are about 2,500 congregations in the world having



a total membership of 250,000 to 300,000. The German influence has caused almost all its writings to be in that language, and some of its translated works, in language and structure, are less translations than transliterations of the German.

Their general position is that of the earlier body up to 1860. This is seen in their acknowledgment of the 'Twelve Apostles' around Cardale and in their acceptance and circulation to this day of the "Catholic Testimony." Its ministry in its various offices practically corresponds to that of the Catholic Apostolic.

In certain matters however it differs from the latter. 1. It is in the 'Apostolate' where permanency is found. 'Apostles' change, they vary in number, they may exceed twelve, they pass away; but the 'Apostolate,' which is the divine gift of the exalted Lord, remains.

2. The development of the 'Chief Apostolate' (Stammapostolat). This is based on the prominence and pre-eminence of Peter in the New Testament period. The 'Chief Apostle,' selected in secret conclave in Europe and chosen by the 'Chief Apostle' ruling, is in turn sanctioned by the remaining 'apostles.' He is the supreme authority in doctrine, morals and discipline. He appoints the other 'apostles' and may remove them from office. 'Apostles,' Elders, and other ministers are kept together by strict discipline of which the chief element is devotion and obedience to the 'Chief Apostle.'

3. The services have conformed to the Protestant model of the Continent. 'Apostle' Schwartz's stay in Amsterdam led him to appreciate what he saw there and to eliminate the Liturgy with its 'catholic' accompaniments as to ministry, feasts, vestments and church buildings.

4. Sealing by Apostles' hands is accepted as a third sacrament. It is natural that this rite should be maintained, for they have living 'apostles' to perform it. In other respects teaching is as the Catholic Apostolic. There is some difference in practice in the eucharist, which is held both Sunday morning and evening, according to minimum ritual, and is received in a standing position. As in the older body, it may be given to children and even infants.

5. The expectation of the Second Advent though present is not so keen, the Church having determined not to be only for an interim period, but for such time as the Lord may decide.

6. A further point somewhat in contrast with the earlier attitude toward Governments is its decision to support the State and in particular the Government in power.

The main beliefs of this communion are found in the ten articles of the *Confession of Faith*. The first three consist of the Apostles'



Creed which is in the usual form, except that it says "I believe . . . in the Holy Apostolic Church" (*eine heilige apostolische Kirche*) instead of "Catholic." Point four says "I believe that the Lord Jesus governs or rules His Church through living apostles until His return, and that he still sends them into the world, just as he was sent by the Father, so that they should in his name, through his commission, teach and baptize all peoples of the earth." The fifth article says "I believe that all ministerial officers of the Church of Christ are chosen and ordained to office alone through living apostles, and that all gifts and powers of the Church must come forth through the apostolate of Christ, whereby the Church shall be prepared and become a legible letter of Christ." Six, seven and eight deal with sacraments, and nine is an affirmation of the belief on the Second Advent. The tenth and last article is on acceptance of authority: "I believe that the authority of God's servants is for our welfare, and whoever resists this authority, resists God's ordinances, because it is ordained by God. Amen."

A peculiarity of this body is its secrecy. The inability to obtain adequate literature regarding its history or its services has often been marked, particularly in Germany; but the author found there that pastors were sometimes able to obtain the literature sought from persons returning to the state church. The reason for this reticence is that the material is apt to be misunderstood by outsiders and actually is so by many. Not knowing in what sense some of the peculiar expressions and practices are understood of the flock, interpretations are put upon them by strangers which make them seem grotesque and tend to represent the body as holding views unwelcome to other Christians. In Germany, for instance, where the State Church is unable to understand the movement while admitting its zeal and constant growth, numerous distortions are to be met regarding its message: its emphases, its sacramental practices, the sense in which the 'chief apostolate' is received, the permanence of the 'apostolate' in general, the importance of the living voice in interpreting scripture, its collection of hymns and other writings. This is not necessarily to deny the validity of some of the strictures made, but to protest at their tone. If a greater effort was made to find out in what sense their peculiar terminology is to be taken, and what the religious language employed, there might come a better appreciation of a body, peculiar indeed, but undoubted Christian in its intent.

The belief in the restoration of the 'apostolate,' including the British 'apostles,' as well as other items in common with the Catholic Apostolic Church, has led to more than one attempt at overtures to the parent body in London, the last being in 1938, but with no success.

As early as 1884 approaches were made to Woodhouse which proved futile, their letter not being even acknowledged.

Various reasons are suggested for the attitude of the people in London, the chief being the inability of the officials to follow steadily their own principle of direct guidance of the Spirit in the affairs of the Church; there is the characteristic British caution when confronted with anything new; and perhaps the unwillingness of the then 'apostles' to share the prerogative hitherto enjoyed by themselves alone.

On the question of reuniting it could be argued that, besides the acknowledgment of the New Apostolic group, there was the departure from the forms of the Prayer Book that would have to be considered. This last may be due to local and temporary causes; once overcome, reunion ought not to be difficult.<sup>21</sup>

There is, however, the further difficulty that this body had itself to endure schism—The Sceptre of Judah—having the same basic ideas but a more Socialistic outlook.<sup>22</sup>

21. Information regarding the New Apostolic Church is received from an accredited member of the organization.

22. Books on the N. A. Church: *Salus, Neue und alte Wege*;

H. Niehaus, *Lehrbuch über Fragen und Antworten*;

F. W. Schwartz, *Apostel oder nicht in 19 Jahrhundert*, (Tr.: *Apostles or not in the 20th century*);

*The Apostolic Office*;

*General Rules & Regulation with Confession of Faith*;

Hymnal—*Neuapostolischen Gesangbuch*.

Periodicals: *Herald*; *New Apostolic Youth's Companion*;

German: *Wächterstimmen aus Zion*; *Herold*; *Neuapostolischen Rundschau*.

*Realencyclopaedie: Dictionary of Religion and Ethics*: Edward Irving and the Catholic Apostolic Church.

Anti-: Paul Scheurlen, *Die Sekten der Gegenwart*, pp. 122-54.

## CHAPTER ELEVEN

### THE EVOLUTION OF THE CULTUS <sup>1</sup>

DURING THE DIFFICULTIES consequent upon the Crisis, and partly because of them, the 'apostles' gave attention to such matters as liturgies, the worship of the Church, and the vestments of the clergy. Some changes had already been adopted by Edward Irving himself, but these did not commend themselves to the 'apostles.' The Church in its origin had a Scottish Presbyterian tradition which, though not necessarily averse to set forms of prayer, to liturgies and to vestments, had no definite rule regarding them. Again, once Irving was deposed from the ministry, they found themselves with no Confessions or Standards or Articles, and no prescribed forms of worship. The same is true of holy days, even the feast of the Nativity—Christmas—remaining unobserved. Irving himself did not feel the need of these things, but the 'apostles' already had made up their minds for a reform in this connection and proceeded to introduce it. With their better understanding of universal rites and symbols they were able to select such as were both needful and historically correct.

*The Eucharist.* According to the theory of this Church the Eu-

- I. In addition to (Cardale's) *Readings upon the Liturgy* the following would be found useful:

(J. B. Cardale), *A Discourse on the Real Presence of the Lord in the Sacrament of the Eucharist.* (1867.)

(J. B. Cardale), *A Discourse on the Doctrine of the Eucharist as Revealed to the Apostle Paul and Delivered by him to the Church.* (2nd Ed. 1876.)

(R. Hughes), *The Liturgy of the Holy Eucharist.* (1865.)

(R. Hughes), *Eucharistic and Daily Sacrifice.* (1866.)

(A. Willis), *The Prayer of Dedication and the Interpretation of the Burnt Offering.*

(T. Edward Rawson), *The Restoration of the Holy Eucharist, Ninety Years Ago.* (1923.)

(Geo. C. Boase), *Three Discourses on Certain Symbols used in Worship.* (4th Ed. 1899.)

(Thomas Carlyle), *Concerning the Right Order of Worship in the Christian Church.* (Translated from the German. 1905.) (1850.)

Thomas Carlyle, *On Symbols in Worship.* (1853.)

Henry Drummond, *The Rationale of Liturgies and of Public Worship.* (1857.)

charist is the central part of worship to which all else is related. Hitherto, according to their old custom, the Lord's Supper was observed once a month, but now, June 24, 1836, the weekly celebration was introduced in all Churches. It had already been observed every Sunday in the Church at Albury since July 1835. The nature of the Eucharist, however, was not fully understood, and though the members communicated kneeling, they received the sacrament in their pews, and at the hands of the Deacons.<sup>2</sup> The 'apostles' were repeatedly called upon to offer some guidance, and they prepared therefore a temporary Liturgy which was lithographed and sent to all the Angels in 1838. The communication thus sent is as follows: <sup>3</sup>

Albury. February 17th, 1838.

My dear Brother,

The Apostles have deemed it expedient at the present time, to use the order of the communion service hereinafter stated.—But in transmitting to you this order for your help and guidance in the performance of this service I desire to guard you, and through you the flock committed to your charge, against supposing that the true and perfect order either in this, or in any other of the services can be finally set in the churches, until all the tribes, whom they equally concern, are gathered as one body unto the standard of the Lord. For it is then only, that the perfect light, coming up from the fulness which resides in the whole body, and not in any part thereof—can be truly said to be brought to the Apostles of the Lord for judgment.

Inattention to this important truth has been a frequent cause of stumbling to the weak and ignorant of the flock, for, looking only to the changes that take place in the Church, and not at the same time considering the condition of the body and the increase of light, which together have called for these changes, they have been stumbled thereby.

I would also have you to bear upon your mind, that neither on this, nor any similar occasion, are such forms of Service to be regarded by you as a formula of rules and regulations to be followed out in all their details, strictly to the letter:—lest, however good and suitable in themselves, they should thus prove instrumental in bringing the Church into bondage—but the rather to be used by you as a direction and help in the performance of the services devolving upon you—that so with all the Angels, being duly instructed in the same things, you may reverently bear upon your hearts and intelligently observe in the Spirit thereof the same good order throughout all the Churches.

#### ORDER FOR THE COMMUNION SERVICE

- I. The Angel calls on the Deacons to bring up the elements—The Deacons present them to the Elders, and the Elders (including the Angel if an Apostle be present but not otherwise) to place them on the Table.
- II. The Confession of Unworthiness.

2. (C. W. Boase), *Supplement to The Elijah Ministry*, p. 822.

3. Taken from a copy of the original document.



III. The Absolution or Blessing.

IV. Prayer to consist of the following particulars (kneeling)

1. The Lord's Prayer.
2. Beseech the Lord to accept these Gifts at our hands, and ourselves in that act.
3. Beseech Him to have regard to the faith and prayer of the Church, and make the bread and wine to be to us the body and blood.
4. Remember before Him the whole Church.
  - a. Ministers in Universal Church.
  - b. Particular Churches, and especially ministers and people present.
  - c. Bishops, priests and Deacons and the Baptized.
  - d. Those who have departed in the faith praying for our common perfection at the coming of the Lord.

V. Act of consecration of the Bread.

1. Angel takes the bread saying—The Lord Jesus Christ in the same night in which He was betrayed took bread and blessed.
2. The blessing which should be commemorative of His mercies in Creation and redemption and specially that the Lord Jesus is not only our Sacrifice for sin, but our heavenly bread—And should include a petition that God would bless the Bread, and by the Holy Ghost make it to us the flesh of Jesus Christ.
3. With this conclusion in which the people ought to join so soon as the Angel thinks he can introduce it. "Holy Holy Holy Lord God of Sabaoth Heaven and Earth are full of the majesty of thy Glory."
4. He blessed and brake and said Take eat this is my body, etc.

VI. The Communion in the Bread.

1. The Angel communicate himself and the other Ministers.
2. The Angel give the vessels containing the Bread to the Elders, and the Elders to the Deacons that the Bread may be borne forth to the people.

VII. Act of Consecration of the Cup.

1. Angel take the cup saying likewise after supper He took the Cup and gave thanks.
2. The Blessing of the cup which should specially commemorate the blessings in the atonement through the blood and giving of the Holy Ghost—and should include a petition for a blessing on the cup—and that it may by the Holy Ghost be made to us the blood of Christ.
3. With this conclusion in which the people should join so soon as the Angel thinks he can introduce it "Glory to God in the Highest—and on Earth peace—Good will towards Men."
4. He gave it to them and said—This cup is the New Testament and . . . This do ye as often as ye drink it in remembrance of me.

VIII. The Communion of the Cup, in the same form as the bread.

IX. A Song of Praise taken from the Psalms with the Gloria Patri.

X. The Blessing.

Where an Apostle is present he will conduct the whole service, except that the Angel will communicate the Deacons. The Deacons in communicating the people should give once to each of the communicants present; and the Ele-

ments remaining and not needed for the sick, should be consumed immediately after the service, for which purpose the Ministers may call up whom they please: the Ministers remaining until the same be consumed.

This order of service was only a temporary expedient, and it was felt, as a result of the visits of the 'apostles' to different parts of the world, that something fuller ought to be prepared. It was during the Crisis that the 'apostles' gave their thoughts to the subject, and in 1842 at Albury Chapel a Liturgy was appointed, with permission in 1843 to the Churches to copy it and use it if they so desired. The first edition, 1842, underwent revision and expansion. The second edition appeared in 1847, and the third in 1850. There have been several issues since then, all in the direction of fuller ritual.<sup>4</sup> That of 1842, like the Book of Common Prayer, begins with the Office for Morning Prayer and Evening Prayer. The present form, on the other hand, has changed the order, and begins with the Celebration of the Holy Communion. The 1842 volume similarly included in different services a few hymns like the "Adeste Fideles" and "Hark the Glad Sound," and an abridged catechism. The present form eliminates these. It is a much more elaborate one, having drawn upon the sources of Eastern Orthodox and Lesser Eastern as well as Roman Catholic, and of course Anglican, the wording being very largely that of Archbishop Cranmer.

Reservation of the sacrament during the week, until a new consecration takes place, was adopted in 1850. It is said that the Lord's will is that the Holy Symbols should be used not only in Communion but at all times of prayer and intercession.<sup>5</sup> The sacrament ought always to be upon the altar before the Lord in the case of all services corresponding to those used in the law, just as the "Shewbread" was in the ancient Tabernacle. There is no worship given to the sacrament, which is there rather for "proposition" before the Lord. The Sacrifice can be consecrated only on the altar, in the midst of the congregation. From this same sacrament which was offered on the one altar the absent sick have a right to partake, seeing they are partakers of the one bread.

A development in 1838 had to do with Baptism, which came to be viewed as effecting in the candidate a change which may not inadequately be called Baptismal Regeneration. The following is the Order of Service given early to all the Angels:

#### THE ORDER FOR THE SERVICE OF BAPTISM

The Lord having directed, (as you will see by words <sup>6</sup> hereinafter given you)

4. (C. W. Boase), *op. cit.*, p. 838.

5. (J. B. Cardale), *Readings upon the Liturgy*, I, 395-96.

6. (This note, which also appeared in the document, is inserted as giving an idea of prophetic utterance.)

"The following are the words above alluded to:

that two Rites of His Church should not be mingled by being celebrated at one and the same time, and having required that this matter should be set in order with respect to Baptism forthwith the following directions are sent for your guidance as to Baptism of Children of Members of your flock.

Parents should give notice personally to the Angel on or before the Saturday preceding that they will present a child for Baptism: on receiving which notice, he will direct them to bring it up the following Wednesday at 2 o'clock p.m. or such other day in the week or hour between 10 and 4 o'clock as the Angel may see fit to appoint. And the Angel should also give notice to the Church, at the forenoon communion on the Sunday so that all who are able may come up to the Service of Baptism.

The essential parts of the Service as you will see are—

- i. That all do understand and confess that all are conceived in sin, born in iniquity and inherited of wrath and condemnation.
- ii. That God's love is over all—that He hath given His Son to be a ransom for all and that the blood of Jesus Christ cleanseth from all sin.
- iii. That the word of God which with the water is the means ordained for regeneration is also when read or declared by the Minister the instrument of cleansing the hearers.
- iv. That the hearers being cleansed by the blood, and washing of the word are fit to offer their child to the Lord for Baptism.

In accordance with the above remarks, and for as much as Baptisms will henceforth take place at a distinct service—such service will consist of the following parts.

- i. Confession of sin and unworthiness.
- ii. Absolution.

While an Apostle was expressing his feelings that there was something irregular in having Baptisms at the forenoon services on Sunday—

'Oh! the mingling at the Services—the mingling of the order—the mingling of the worship of the house— Ah! set ye in order— Oh! let things be at their appointed season—at the due appointed times let things be done—let there not be mingling—'set ye in order.'

And on the following day—

'It is in the ways of Babylon—the confusion of Babylon. Ah! the mingling together—'Oh! the putting two things together— Ah! the having the purpose mixed not a clear thing—not one thing— Ah! the Lord hath one thing at a time, each thing in its appointed season— Ah! the orders of the house, let them be kept distinct—let them be kept separate, each in its season, each in its time— Oh! the wants of the people let them be ministered unto, according to their wants—let there be no bondage—ye have set in order one sacrament—ye have set in order—the Lord hath set in order the sacrament of Marriage it is a holy sacrament—the Lord hath set in order, and should ye not set in order the sacrament—the service of Baptism—that holy rite—that most holy rite—that life-giving rite, whereby (they) ye receive the life—let it be set in order—it is a holy sacrament—and let the service be set in order.'

And after the settling of the above order of service the following word was spoken—

'Oh! let there be the confession and the absolution—Oh! let there be the meat-offering— Oh! the Laver and then the drink-offering—let it be poured out—let the drink-offering be poured out—let there be then the song of praise, the song to the Father the Song to the Son and the Song to the Holy Ghost ascribing praise—the blessing.'

Again—'Tis sin that should be confessed— Oh! there is the unworthiness— The sin and the unworthiness should be confessed.'"

iii. Reading of the word—either Mark x. 13–16, John iii. 1–8, or Rom. vi. 1–11.

iv. Administration of Baptism as directed in Record No. XLIX and which is here subjoined.

1st. That the Minister call on the Parent or other Sponsors in their absence, to present the candidate for Baptism.

Note.—Of course it is here presupposed that the Minister has previously instructed the parties in the nature of Baptism—and on their solemn responsibility therein to consecrate to God the life freely given, and freely received from God.—And that he has further satisfied himself as to their intelligence and faith in the performance of this act; and that they do in faith seek of God to bestow the gift of regeneration in the administration of His ordinance; and for this end the Angel should look for simplicity of faith rather than for any deep knowledge in the parties.

2nd. The Minister, after addressing the Church, if he desire it, on the import and solemnity of the Sacraments, and testifying before the congregation unto the faith of the parties, should then proceed to pray for the blessing and presence of God in His ordinance.

3rd. The Minister, taking the candidate if an infant into his arms, and the congregation at the same time standing, should then proceed to baptize with water in the Name of the Father and of the Son and of the Holy Ghost, giving a new name, blessing the baptized and declaring it to be admitted into the Church of God.

4th. The Minister should return thanks.

5th. The Minister should then charge the Baptized, and the parents, or sponsors, and bless them.

v. Service to conclude with Ps. xxxiv. 8–12 or Psalms cxxviii.—The Gloria Patri, and the blessing.

It is necessary perhaps to add that these directions should not interfere with any case of imminent danger where the Parents desire to have their child baptized in their bedroom.<sup>7</sup>

In 1838 there was a setting up of *altars* in the churches, and the marking off as sacred of the place where the altar stood. This was done by the Elders who had leanings thereto, and was by no means universal at this stage.<sup>8</sup> As early as 1841 many were complaining that the Churches were naked and bare.<sup>9</sup>

In 1844, the 'apostles' returned for a further period to their Tribes,<sup>10</sup> and a little later—in 1847—the practice was adopted of *sealing*, that is the laying-on of hands by the 'apostles' for the imparting of the Holy Ghost.

Contemporaneously with the introduction of the Liturgy, there was

7. This document, consisting of the Order for the Communion Service and the Order of Baptism, given above, is signed by (the Chief of Pastors) J. Thompson.

8. (T. Dowglasse), *Chronicle*, p. 32.

9. *Ibid.*, pp. 30 f. (F. V. Woodhouse), *op. cit.*, p. 96.

10. (C. W. Boase), *op. cit.*, p. 836.



also the adoption of vestments, 1842,<sup>11</sup> such as cope, chasuble, and the like, and not merely the surplice which was worn then in most of the Anglican Churches.<sup>12</sup> Before 1832 this was totally unknown, and their ministers, in Presbyterian fashion, were simply dressed in the customary black gown.

The 1847 edition of the Liturgy was accompanied by a book of Rubrics and considerable changes in the various offices. This year also saw the introduction of the use of *chrism*, or consecrated oil, for anointing the sick, for healing, and for ordinations. The reservation of the Sacrament was adopted in 1850,<sup>13</sup> in analogy to the Shewbread in the Tabernacle, which was always placed before the Lord. With the third edition of the Prayer Book in 1850 the duties of the fourfold ministry in the services were properly defined.<sup>14</sup> In 1852, they adopted the system of the symbol of *Lights*<sup>15</sup>—"one Light to be continually burning before the Altar, so long as the Holy Sacrament is reserved on it, and two Lights to be lighted when the Holy Eucharist is consecrated on the Lord's Day." They also introduced, in 1852, the use of incense which was to be offered up only at the time of intercession, not incensing the people, but offered symbolically only to God.<sup>16</sup> The practice of Holy Water was introduced in 1868.

Thus the organization of the Church and also its worship have been fixed. The main exception since those years has been the cessation of the use of incense—which was a symbol of intercessory prayer—when the last 'apostle' passed away. The preaching of the Church was restricted to the people who had the good news. (J. B. Cardale), *Character of Our Present Testimony and Work* shows the extent of preaching in outlook. The extracts from this are:

A few weeks in any town, a few days—sometimes a few hours—in any village, will be sufficient to make manifest whether there be those who will receive our message; or whether we must, in sorrow of heart, take our departure and go to another place.<sup>17</sup>

Our word and our ministry are to be addressed, not to the heathen, but to God's people; to the bishops, priests, and deacons of Christ's Church; to all that are baptised into Him, called to be saints.<sup>18</sup>

11. (T. Dowglasse), *op. cit.*, pp. 32 f.

12. Henry Drummond, *The Rationale of Liturgies and of Public Worship* (1857), pp. 23-27.

13. (C. W. Boase), *op. cit.*, pp. 838 f.

14. (T. Dowglasse), *op. cit.*, p. 38.

15. (F. V. Woodhouse), *op. cit.*, p. 135.

16. *Ibid.*, p. 136.

17. (J. B. Cardale), *The Character of Our Present Testimony and Work*, (1865), p. 31.

18. *Ibid.*, p. 29.

## CHAPTER TWELVE

### CANADA

THE ALLOCATION of the 'apostles' to tribes implied evangelization in some way of the tribes so set apart, but much of the effort in this connection produced little result, and only small companies of people were brought together. The one important exception in Europe is Germany, where the work was almost as aggressive as in the homeland. This was largely due to the labors of the 'apostle' for North Germany, Thomas Carlyle. He was not only an 'apostle' but a learned man, as his *Collected Writings* abundantly prove. Irvingite works in German are numerous, and many are translated into English. Of special importance is the translation of the Liturgy,<sup>1</sup> of which the author was the Marburg Privatdozent of Protestant theology, Ernst U. Rossteuscher, and which possesses devotional value.

Even more important is the work in North America, where the movement has had considerable strength. The continent is looked upon as a suburb of Christendom, and it is held that by an attack on the suburbs Satan will begin his onslaught. For all practical purposes Canada and the United States were viewed as one, and were part of Mr. Cardale's tribe (Judah), though it was visited and cared for by 'apostles' Woodhouse and Armstrong. It was through Canada that the movement came into the American continent, and it did so at a time of bitter political animosities. Its history in Canada is bound up with the political unrest of the period, with the work of the Church of England, and with the fortunes of the Methodists.

When provision for the government of Canada was made by the British Act of 1791 it was assumed that henceforth the country would cause no difficulty. In that Act one-seventh of the Crown Lands (known otherwise as the *Clergy Reserves*) was set aside for the use of the Church of England; but it was a surprise to find that from the first the Colonists disapproved of the principle of an Established Church.

After 1783, when peace was established with the American Republic,

1. *Die Liturgie sowie die anderen Gottesdienste der Kirche*. Berlin, (no date).

there was a great influx of Americans into Canada. Besides that, the complexion of the population was not fixed, and many current ideas were derived, not from the Mother Country, but from the neighbor in the south. Then came the War of 1812, which had as one of its effects the ending of the connection with the United States, and was the beginning of that Canadian Nationhood which is distinct from the American and even the British. The democratic ideal, as interpreted in the south, was now by many set at nought, and Canadians were rather apt to accept wholeheartedly what Britain had to give, irrespective of its suitability to Canadian conditions.

Yet the years after 1812 marked a struggle among Canadians themselves for civil liberty and social and religious equality.<sup>2</sup> Among the elements making up the struggle there was first of all the Act of 1791 which established an aristocratic rule, and which imposed on the people the Clergy Reserves in support of the Church of England. Then there was the influence of United States democracy, with its dictum that all men are born free and equal, from which source also was felt the effect of the French Revolution. At the same time, there was a distinct national consciousness on the part of Canadians, which did not allow them to be confused with the democracy across the border. Yet so strong was the invasion from the south that many Canadian patriots came to look instead to Great Britain, and were disposed to accept everything British, because it was British, including the anachronism of the British Electoral system before 1832, and the Church of England as the religion of the State.

Canada was divided into Lower Canada and Upper Canada. Lower Canada, being Roman Catholic, does not enter into discussion here, but Upper Canada, later Ontario, is of great significance. The unrelenting champion there of the Clergy Reserves was the Archdeacon, later Bishop, of Toronto, John Strachan.<sup>3</sup> Thomas Carlyle, the philosopher, has some pointed references to this divine whom he met in London at Edward Irving's, and describes among other things as "triumphant Canadian but Aberdeen by dialect."<sup>4</sup> There was, however, at this time a strong Methodist influence largely under Egerton Ryerson, who with

2. This is the theme of Aileen Dunham's *Political Unrest in Upper Canada*, (1815-1837); that is to say till after the rebellion under W. L. Mackenzie.

3. John Strachan came to Canada from Scotland in 1799 at the age of twenty-one, and till his death in 1867 revisited Scotland only three times. He was Archdeacon of York (Toronto) 1827-1847, then the first Bishop of Toronto.

4. Thomas Carlyle, *Reminiscences*, p. 120. On the importance of Bishop Strachan in Canadian life, which is sometimes forgotten because of his prominence in the Clergy Reserves question, the reader is referred to any history of Canada, political or religious.

his brothers constitutes one of the great factors in Canadian history, and who in addition to his work against the Clergy Reserves is famous as the founder of the Ontario Public School System. Colborne writing to Hay, March 31, 1831, remarks on the Clergy Reserves: "The Presbyterians who first raised the clamour now regret that the question has been so warmly taken up by the Methodists who with the Ryersons at their head are the most formidable enemies of the Established Church."<sup>5</sup>

A weekly journal, *The Christian Guardian*, was started by Egerton Ryerson in 1829, to represent these varied interests as well as the Methodist Societies in Canada. This Methodism was not directly from the Mother Country, but came largely through the Camp Preachers and itinerant evangelists of the south and had as yet in general the United States' point of view. It did evangelize Canada even to the remotest parts, but brought with it ideas from the United States rather than from the Homeland. But in 1828 it was joined to the British Wesleyan Conference, and though there was an interruption of the connection for a little while, it was finally united with the British Conference in 1848.<sup>6</sup>

In the matter of the Clergy Reserves question Egerton Ryerson was adamant, and by 1854 the British Government came to see that this was indeed the will of Canada as a whole, and transferred the Clergy Reserves to educational purposes.

It was into an agitation of this kind that the first missionaries of the Catholic Apostolic Church came. Their coming left the Scottish Presbyterians practically immune, working havoc instead among the Methodists. Robert Baxter tells us that Caird and George Ryerson (eldest brother of Egerton) came out at the dictates of the 'prophets' in 1834.<sup>7</sup> Their first visit was due to the coming of a person from America who was received with the utmost consideration in Irving's Church, and who stated that there were people in the United States who would welcome any missionaries. The coming of these two across the Atlantic soon proved the statement false, and meanwhile the man, who was an impostor, left Irving's Church precipitately. The second sending of missionaries, in 1836, was more successful. They were Caird and Cuthbert.<sup>8</sup> George Ryerson, who had gone to England

5. Upper Canada, State Papers, Archivist Section, Report, (1830. Toronto).

6. For this and the following chapters C. S. Sissons' *Egerton Ryerson, His Life and Letters*, (1937), and J. Geo. Hodgins, *Egerton Ryerson, Story of my Life*, (1883).

7. (C. W. Boase), *Supplement to the Elijah Ministry*, p. 809; R. Baxter, *Irvingism*, pp. 30 f.

8. Cuthbert, Evangelist, who went to Canada with Caird, 1836, and lived in Toronto for a number of years. (Private information.)



again, returned in 1836. A writer, calling himself "ABC," writes to the Editor of *The Christian Guardian*, December 3, 1834,

that Mr. Caird has made some converts during his late visit to Canada is notorious. I am sorry to say most of these converts are Methodists. I think it may be well to account for this. Mr. Caird came to Canada accompanied by an individual well-known to the Methodist societies,<sup>9</sup> through whose influence he obtained access to the Methodist pulpits. . . . And as a natural consequence of his preaching in their pulpits, joined with his commanding eloquence, and great biblical knowledge, he acquired a very great influence over some unsuspecting pious minds.

Another says, "They were invited to preach in the Adelaide Street church, and continued to occupy the pulpit for some time, . . . until they began to think they had a right to a place there. . . . When the Irvingites were invited to leave several influential members of the Church left with them."<sup>10</sup>

The methods of the Irvingites in Canada and their teachings were similar to those of their British brethren, except perhaps that in a newer country less bound by tradition they were more direct and outspoken. The evangelical clergy of the Christian Church were condemned by one of their teachers as "sons of Belial," and by Caird as "a set of mountebanks, travelling hither and thither to keep up the credit of their idols," that is of benevolent institutions.<sup>11</sup> According to a stenographic report of a speech he

. . . reprobated in most severe language those blessed institutions, founded and reared by men whom we have ignorantly thought wise and holy. Missionary, Bible, Tract, Peace, Temperance Societies, and all the other parts of the machinery employed by the world's improvers, had not one word of God's truth that pronounced a blessing on them. . . . "God never," said he, "promised to bless the circulation of printed Bibles."<sup>12</sup>

The Methodist leaders were furious because it was felt "Mr. Caird possessed in a very great degree the faculty of *appearing* to have similar views with those amongst whom he mixed. Thus with a Methodist he was a Methodist; and if they did differ on any point, he could make the difference, whatever it might be, *appear* so trifling that it was not worth noticing."<sup>13</sup>

The accuracy of these reports by Egerton Ryerson is not only borne out by the character of the writer and the probability of the statements, but by reference to the sermons and teachings of Irving and his

9. I.e. George Ryerson.

10. Thomas Edward Champion, *The Methodist Churches of Toronto*, (1899), p. 17.

11. *The Christian Guardian*, (November 16, 1836).

12. *Ibid.*, (November 30, 1836).

13. *Ibid.*, (December 3, 1834).

associates, and by the tirades in *The Morning Watch* (Vol. II, etc.) of London against Sunday Schools and various Societies.

In *The Christian Guardian*, November 19, 1834, the editor, who seems to have made a minute and thorough study of the principles, theology, methods and peculiarities of Irvingism, writes:

Many of our readers are aware that a Mr. Caird (by a special order of the Spirit, in Mr. Irving's Church, as stated), came to this Province in May last, and preached several times in *Kingston* and *Toronto*. Being absent from the Province at the time, we did not hear him; but we have been told that he was a man of superior talents and acquirements; of great fluency in the Scriptures; of most prepossessing and commanding powers of oratory, and of a truly Scottish industry and zeal in his new work. He unsettled the minds of a number of persons in Kingston with his new doctrines, and had similar success with several respectable individuals in this city. He was principally entertained by the Methodists, who had not been made acquainted with Mr. Irving's doctrines—a part of which Mr. Caird did not unfold to the last, but which we shall hereafter disclose. Such was the encouragement he received, that parcels of pamphlets and tracts, etc., have been sent from Mr. Irving's Church for distribution, and *Trustees of one of our Chapels*, in which Mr. Caird was allowed to officiate, have been written to from the same quarter. . . . Their efforts are not directed to convert the heathen, and only secondarily to convert the unconverted; but principally to gather in the *elect*<sup>14</sup> out of mystical Egypt and Babylon; (by which terms they designate the religious world;) for they hold that a *definite* number has been given by the Father to the Son, and this number can be neither increased nor diminished by the efforts of all the Evangelicals or Infidels in the world. They therefore address themselves principally to the children of God. . . . [Their converts are] 1. Unsuspecting persons of strong imagination and ardent temperament, especially when in a low state of religious enjoyment. Vivid descriptions of an Elysian Canaan and an earthly heaven strike upon the warm imagination of such minds. 2. Persons whose generosity and happiness are consumed by religious and political animosity . . . [It] authorises [its converts] to predict Divine judgments upon all anti-Christian "powers that be;" and the establishment of an entirely new system of both civil and ecclesiastical government, in which they will be exalted to fill important situations.

In 1837 there appeared a substantial pamphlet by one calling himself "Vero-Catholicus." It is an address to the female members of the Church of Christ in Toronto, but clearly having in mind the Methodists.<sup>15</sup> The object of the work is to warn the women of that Church against giving way to "Irvingite" teachings. It is written by one who claims to have been away recently for a time, but in addition knows the work of Mr. Irving in England, particularly from the year 1830.

14. It should be noted that the "Elect" in the Catholic Apostolic Church are persons who, in addition to their privileges, are chosen not primarily for themselves but to serve the rest of Christendom.

15. This has been found only in the Toronto Public Library.

It is probable that this is none other than the editor of *The Christian Guardian*.

The *Minutes of Conference* of those years speak largely of the loss endured by the Methodist Societies in Toronto and Kingston. That of 1837, in the *Pastoral Address*, speaks of conversions and some losses: "Among the causes may be mentioned the unholy efforts of schismatics and separatists to divide the Church; the obtainment, to some extent, on several circuits, of certain delusions well known as Irvingism and Mormonism; and an unusual number of removals." By the schedules of various circuits it appears that there have withdrawn to the party which has assumed the name Episcopal Methodists,<sup>16</sup> 283; to the "Irvingites," 15; to the Mormons, 52; expelled and dropped, 830; removed, 876; died, 131. It is more than likely that the number (830) includes several who had joined the "Irvingites," and in any case the 15 mentioned as having gone over is important enough, considering the sparseness of population in Ontario at the time.

There were two Catholic Apostolic Churches in Toronto in those early days, the present large one in Victoria and Gould Streets, which was formerly St. James's Presbyterian Church, and another on Richmond Street, West, adjoining Mr. George Ryerson's domicile. This however was destroyed by fire and was not rebuilt. A work published in 1896<sup>17</sup> includes an account of a visit to Victoria Street Church,<sup>18</sup> which it considers housed in a handsome and commodious building, having about 400 people connected with it. It tells of the reading of the Epistle by the Reverend Joseph Elwell, formerly a clergyman of the Church of England, and is also struck by the practice of administering Communion on the three festivals—Christmas, Easter, and Pentecost—to children.

The Church was closed in consequence of the transfer from 1840 of the Seat of Government for a while from York (Toronto) to Kingston, and accordingly many Catholic Apostolic brethren holding positions in the government moved thither. It was revived by George Ryerson in the autumn of 1848.<sup>19</sup> During the closing of the Church the members had

16. A division in the body, taking the name of the Methodists in the United States.

17. John Ross Robertson, *Landmarks of Toronto—a Collection of Historical Sketches of the old Town of York from 1792 until 1833, and of Toronto from 1834 to 1895.* (Toronto: 1896.)

18. Chapter clxxiii; p. 544.

19. The Angels in Toronto have been: Captain George Gambier of the British Navy, who came before there was an established Church; Mr. George Ryerson, who was succeeded by the Reverend Joseph Elwell; he, in turn, by Mr. Charles McMichael. Then the Reverend Stephen Rintoul for a brief period, followed by Mr. A. J. W. McMichael, who died in December 1929. There is no Angel now, and the duties are done by the

been advised to find their pastoral oversight in the Church of England.

The two persons whose withdrawal from Methodism had caused most distress were William Patrick and Thomas Vaux. They were both leading laymen prominent in the Temperance and Missionary work of the Methodist Church.<sup>20</sup> Mr. Vaux however did not continue long in his new connection and returned to Methodism. Both were persons held in great esteem—leaders of Temperance and Missionary Societies, and prominent in the affairs of the Conference, being at the same time local, that is, lay preachers.<sup>21</sup> There are two Catholic Apostolic leaders however who sought to receive special attention, George Ryerson and Adam Hood Burwell. This is done in the next chapter.

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Elder, Mr. William E. Castell. There is an Angel-evangelist residing (1940) in Vancouver, B.C., Mr. H. Myddelton Wood.

20. *The Christian Guardian*, September 11, 1833. Vaux signs himself as Secretary, Missionary Society of the Methodist Episcopal Church—the Missionary efforts relating to work among the Canadian Indians—and, *ibid.*, June 12, 1833. Wm. P. Patrick is mentioned as treasurer, Thomas Vaux as recording secretary of the York (Toronto) Temperance Society. Their removal to Irvingism must have occurred within the next six months, for other officials are given in issue of March 12, 1834.

21. *Ibid.*, June 12, 1833; July 3, 1833.



## CHAPTER THIRTEEN

### CANADIAN LEADERS

THE TWO OUTSTANDING MEN in the founding of the Catholic Apostolic Church in Canada were George Ryerson and Adam Hood Burwell.

George Ryerson was born on March 8, 1792, at Sunbury, New Brunswick, the eldest son of Joseph Ryerson.<sup>1</sup> He came in 1799 with his parents to settle at Fort Ryerse, Ontario, on Lake Erie. He served in the War of 1812 as lieutenant,<sup>2</sup> and took part in the capture of Detroit under General Brock. At the battle of Landy's Lane he was wounded severely and left for dead on the field,<sup>3</sup> and for several years he was unable to work. During convalescence he became converted, and evinced a great desire to enter the ministry of the Church of England, of which he was a member, and to prepare himself for this work he studied at Union College, Schenectady, New York.<sup>4</sup> Egerton Ryerson says in 1873—"My eldest brother George . . . succeeded my brother-in-law as Master of the London District Grammar School. His counsels . . . and ever kind assistance were a great encouragement and of immense service to me and though he and I have since differed in religious opinions, no other than most affectionate brotherly feelings has ever existed between us to this day."<sup>5</sup>

George Ryerson returned to Canada from Union College expecting to be ordained, but the Bishop, Dr. Stewart, "diverted" his preliminary examination. This was because in the first place his speech was impaired, and in the second place an order had come from England to prescribe limits of admission because many freed from the Peninsular War were seeking to enter the Anglican priesthood.

1. C. S. Sissons says 1791. *The Ryerson Genealogy*, (Chicago: 1916), p. 111.

2. *Ibid.* (Sissons; and Ryerson, *Genealogy*).

3. United Empire Loyalists Association of Canada, 1904-1913, p. 128. *The Dominion Annual Register and Review*, (1882), p. 359.

4. J. Geo. Hodgins, in *Egerton Ryerson, The Story of My Life*, p. 26.

5. *The Ryerson Brothers* in the Toronto Archives, by J. George Hodgins. Pamphlet of 7 pages, written after the death of all four brothers. C. S. Sissons, *Egerton Ryerson*, pp. 30-37.

That George Ryerson's speech was not seriously impaired for a position which he was well qualified to fill is proved by his serving afterwards a number of Methodist circuits.<sup>6</sup> According to the "Minutes of Conference" he was a Probationer on Trial in 1828 and 1829 at a place called Credit, and in 1830 till the Spring of 1831 at Grand River Mission.<sup>7</sup> He did not return at the next Conference. Being only a Probationer his name was dropped from the Minutes of 1832, the reason for this being no doubt his adoption of Irvingite views. Probably he did not intend to return to the ministry, for he was referred to after this by his brother Egerton as George Ryerson, *Esq.*<sup>8</sup> Nevertheless, he held a position of esteem in Methodism, and was particularly interested in the work for the Indians at his Mission Station.

Regarding his mission to England in 1831 Hodgins says: <sup>9</sup> "A central Committee at York having, on behalf of the various non-Episcopal denominations, deputed Reverend George Ryerson to proceed to England to present petitions to the Imperial Parliament against the claims of the Church of England in this Province. The Reverend Wm. Ryerson was requested to write to his brother George on the subject." As yet he had not left Methodism. In keeping with his brothers he took the lead in various good works, and we know that he had been present at the formation in 1830 of the Toronto Temperance Society.<sup>10</sup>

In England his path was not smooth, and jealousies appeared. W. L. Mackenzie of Canada and Joseph Hume, M.P., by means of Mackenzie's organ in Canada, *The Colonial Advocate*, attacked George Ryerson for having gone over to the Tories.<sup>11</sup> Egerton Ryerson is spirited in his defence. He says that far from being inactive in London his brother George

. . . did what he was sent to do. He never ceased a single day for more than six months to advocate the object for which he went home to England, until he succeeded in getting a dispatch sent out by Lord Goderich, authorising the Colonial Legislature "to vary or repeal" the Clergy reserve appropriation, which was all that the petitioners could desire or His Majesty give.<sup>12</sup>

Mackenzie, however, continued to abuse George Ryerson: "Brother George Ryerson began to preach toryism in the *unknown tongues*.

6. *United Empire Loyalists . . . Association*, (1904-1913), p. 128.

7. Geo. H. Cornish, *Cyclopaedia of Methodism in Canada*, (Toronto: 1903). I, 47.

8. John Carroll, *Case and his Co-temporaries*, (Toronto). III, 294, and *passim*.

9. J. Geo. Hodgins, in *Egerton Ryerson, The Story of My Life*, p. 83.

10. *The Christian Guardian* (February 27, 1830).

11. *The Christian Guardian* (November 6, 1833), quoting from W. L. Mackenzie's organ—*The Colonial Advocate*.

12. *The Christian Guardian* (November 6, 1833). *The Colonial Advocate* (October 26, 1833), in big letters heads: *Another Deserter*.

Elected elder by Parson Irving, with Brother *Spencer Perceval*, who has a pension of £2,000 a year.”<sup>13</sup> *The Christian Guardian* points out<sup>14</sup>

. . . in this single sentence is seen . . . [his] deplorable propensity to detraction and falsehood; for *he knows* that neither Mr. Irving, nor Mr. Percival makes the least pretensions to the “gift of tongues,” and that they no more preach torism than they do radicalism, or any other *ism* than what may be called Irvingism. . . . In addition to this, Mr. Mackenzie adds in another place, that Mr. Ryerson’s connection with Mr. Irving is “a very lucrative trade:” when he knows that no person connected with Mr. Irving receives anything more than the supply of his present wants, and that Mr. Irving himself has declined a salary . . . of £1,000 a year.

This much may be said for Mr. Mackenzie: that the Ryerson brothers were first and foremost interested in religion, and not in any political agitation, which perhaps did not suit Mackenzie; and, in the second place, it is not unlikely that George Ryerson, on becoming an ‘Irvingite’ did indeed come to support the Tories, as seems to have been done generally by the Catholic Apostolic people.<sup>15</sup>

George Ryerson wanted Egerton to know Edward Irving. Egerton Ryerson on October 15th, 1834, writes:

Whilst in England, during the spring and summer of 1833, we went several times to the Church of the Rev. Edward Irving; we heard him preach five or six times; we heard the tongues; we witnessed the *Manifestations* (so called); we heard what Mr. Irving immediately pronounced the *Holy Ghost* speaking through certain gifted females; and we saw several persons ordained to the offices of *elder* and *deacon* by what was termed calling and ordaining in the Spirit. An old acquaintance and dear friend<sup>16</sup> (on whose case we can never reflect without pain) having become a convert to the peculiar doctrines of Mr. Irving . . . at length solicited the privilege of introducing us to [him]. . . . After some weeks [we] consented. . . . We found this singular phenomenon of modern days the very reverse in private conversation, from what he appears to be in the pulpit and in his writings. His pulpit exercises made the most unfavourable impression upon our mind, in respect both to the man and [to] his doctrines. Self-sufficiency, dogmatism, most unfounded accusations against what are called the Evangelical bodies, and the most terrible denunciations of judgments upon the nation, particularly the city of London and the religious world. . . . In private, however, Mr. Irving is frank, affable, courteous, the perfect gentleman, and most insinuating in his manners. . . . Our

13. *The Christian Guardian* (November 6, 1833), quoting from *The Colonial Advocate*.

14. *Ibid.*

15. Their general position would naturally presuppose their Tory leanings. See also (James Harrison), *The Catholic Apostolic Church (Irvingism)*, pp. 70–72, “Political Aspect of the Question.”

16. Meaning surely his brother, George Ryerson.

admiration of the man in his private life removed the strong prejudice we had conceived against him from his preaching.<sup>17</sup>

George Ryerson was appointed Angel of the Church in Toronto in 1837. Thus Toronto was the second Church 'set up'; Kingston, Ontario, being the first. As stated in the preceding chapter the Church was closed for a while, but it was reopened by him in 1848. After that date there is little to report regarding him. He did not publish anything. At New College, Edinburgh, there is a printed sermon of his,<sup>18</sup> and no doubt other utterances by him were printed, but only or primarily for the flock. He did not take part in public affairs. He gave up the Angelship in 1872, but continued his interest in the Church to the very end. He died on December 19, 1882, in his ninety-first year, and there is a tablet erected to his memory in St. James's Episcopal Cathedral, Toronto. He is known for quiet dignity and persevering service, and for being the eldest of one of the great families of Canada. He was not in the public eye, but kept to lowly walks. He represents the Methodist strain in the Catholic Apostolic Church, as the next man to be discussed represents High Church Episcopalianism.<sup>19</sup>

One of the earliest converts to the new teaching was Adam Hood Burwell. He belonged to one of the important pioneer families in the history of Canada, the Burwells, originally from Bedford and Northampton, who migrated to Virginia in the seventeenth century. They were loyal to Charles I as later some of them were loyal to George III during the Revolutionary War. The father, Adam Burwell, was born in New Jersey. He took the side of the British in the conflict, and his possessions, according to a family tradition, were confiscated by the American Government. In 1787<sup>20</sup> he moved into Canada from New Jersey with his wife, Sarah (daughter of Nathaniel Veal, also a United Empire Loyalist), his one son, Mahlon, and five daughters, and settled in the township of Bertie, Upper Canada. There is in the Dominion Archives of Ottawa his petition for a grant of land for himself and wife. That he was unlettered is seen in his affixing his mark thereto

17. *The Christian Guardian* (November 19, 1834).

18. See bibliography.

19. George Ryerson was married three times:

1. Sarah Rolph (1821), daughter of Thomas Rolph, M.D., of Charlotteville, previously of Thornbury, Gloucestershire, England, who died July 10, 1829, leaving a son and a daughter.

2. Sophia Symes.

3. Isabel Dorcas, daughter of the Honorable Ansel Sterling, a judge in Connecticut.

In E. M. Chadwick, *Ontarian Families*, (1898), p. 18, and elsewhere.

20. Public Archives of Canada, Ottawa. Series E, Upper Canada.



instead of his signature. The Government granted to them 850 acres in 1797 at Fort Erin, Ontario.<sup>21</sup> "I do certify," said a statement accompanying the application, "that Adam Burwell served last American War under the British standard, in many capacities,—and that which was the most dangerous was that of a Spy, in which he rendered the British Army many singular services, and several times made narrow escapes with his life."<sup>22</sup> He lived there the rest of his days, and died in 1828 at the age of seventy-nine.

Mahlon Burwell, the son, is an important figure in the history of Canada, but he has been unfortunate in one of his biographers—Ermatinger<sup>23</sup>—who, it is conceded by other writers, deals with him unfairly and unjustly, and stresses defects, failing to see the significance of the man. A fairer treatment is by Archibald Blue.<sup>24</sup> This author states that a large volume on Canadian history could be written from all the letters and journals to be found in the shelves and vaults of the Crown Lands Department, though more than half the journals and a few letters are missing from their place, due no doubt to non-realization of their importance and to frequent move of the seat of government. As to his traits, it is admitted he was an ambitious man and perhaps intolerant. Ermatinger says "he was very assiduous, and ambitious of becoming a scholar, and although selftaught, he was never very bright."<sup>25</sup> He was greatly desirous of founding a family, and to several sons he gave names of heroes or military leaders.<sup>26</sup> He was a professed member of the Church of England and advanced its interests, even to the building of an Anglican Church at Port Burwell. He was a member of the Legislative Assembly of Upper Canada, representing first Middlesex and Oxford, U.C., and later the London, U.C., constituency. He had studied surveying, and it was through the influence of Colonel Talbot, of early Canadian fame, that he first got employment from the Government, and was almost always employed in that capacity, which included the surveying of Crown lands. He was in the War of 1812, and during a raid on the settlement by the United States he was captured and taken away prisoner for a while.

21. *Ibid.* Endorsement of above (110 No. 7, April 7, 1797).

22. Public Archives, Ottawa. Certificate signed April 6, 1797; also April 1, 1797, Certificate that he took the Oath of Allegiance by affirming, and that he was accompanied by Sarah, his wife, and Elizabeth, Sureba, Margaret, Hanah, and Agnes, and his son Melon.

23. Edward Ermatinger, *Life of Colonel Talbot and the Talbot Settlement* . . . (St. Thomas: 1859).

24. Archibald Blue, *Colonel Mahlon Burwell, Land Surveyor*, (Toronto: 1899).

25. Edward Ermatinger, *op. cit.*, p. 33.

26. Public Archives of Canada, Ottawa, Pamphlet 2428.

From this intensely Loyalist family, devoted to the British name and institutions, came Adam Hood Burwell. He was born near Fort Erin, Ontario, June 4, 1790.<sup>27</sup> He did not have many advantages in his early days. "You know my origin," he writes; "I can live in as humble a style as anyone."<sup>28</sup> Even when approaching his twenty-eighth year he had not begun to acquire the rudiments of language.<sup>29</sup> His early days were spent at his brother's in Port Talbot, seemingly on the land.<sup>30</sup> About this time he decided to enter the Church. Already he had married at Troy, New York, in 1829.<sup>31</sup> Conscious of his lack, and dissatisfied with his lot, his spirit looked beyond the fields where he worked, to some wider sphere where he could put to use the powers which he felt to be his. Writing in 1849 he refers to those early days:

For science ne'er unlocked her stores, nor poured  
Her treasures forth to me. But why repine?  
Or why the seeming pleasures grudge, which might  
Have been (but have not) had fair fortune smiled,  
And science oped her treasures? Why despond,  
As for an irremediable loss?  
It need not be! Short though the present life,  
Poor and contracted in its largest bound,  
And mean and meagre its attainments all,  
And these the seeming favours of a few,  
It is not so; and I will not repine  
That life is short, and meagre is the stream  
Inflowing, the ambitious heart to fill.<sup>32</sup>

He must also have been a sufferer from some nervous weakness—he frequently refers to it in his letters—which may in some measure account for his irritability, intolerance, and the habit of vituperation, of which his writings are only too full. A sense of inferiority must have made him defiant the more, and indisposed to listen to the views of others. Archdeacon Strachan, October 11, 1831, speaking of advice he had tendered says—"But my advice did not appear to be well taken, and was never thought worthy of notice."<sup>33</sup> There is a pathetic confession of Burwell's of an early dream of his while he was working at the settlement, the purport of which was that he was meant to fulfil

27. In Toronto Archives: Letter from Adam Hood Burwell, August 23, 1831. Number in file, 00110.

28. *Ibid.*

29. *Ibid.*

30. *Ibid.*

31. Letter from Adam Hood Burwell, August 13, 1831, No. 00109. Married to Sarah Barnard of Lower Canada. St. Paul's Episcopal Church, Troy, New York. St. Paul's Church Records. February 22, 1829.

32. Adam Hood Burwell, *Summer Evening Contemplations*, p. iii, (1849). Line 6 has *irremediate*, which probably is a printer's mistake.

33. Toronto Archives: Letter from Archdeacon Strachan, October 11, 1831.

some great purpose in the destiny of Canada, rendering some signal service.<sup>34</sup> A sense of frustration must have been with him all his days, and perhaps was responsible for those peculiarities of temper and language which otherwise, and naturally, would call for harsh judgment. These gloomy views which he adopted and the Jeremiads he uttered detract from the marked progress he made from his early days.

He entered the ministry of the Church of England, being admitted to Deacon's Orders on March 11, 1828; and was stationed at Lennoxville (1827),<sup>35</sup> having charge of Nicolet, P.Q. (1830-31). On the recommendation of the Bishop of Quebec he was ordained to the priesthood, June 1, 1828.<sup>36</sup> The Bishop describes him to the Society for the Propagation of the Gospel thus: "He is a respectable and deserving minister, who with the divine blessing, has surmounted many difficulties and disadvantages of early life in a manner highly creditable to his ability and perseverance."<sup>37</sup>

He was appointed to Hull and Bytown—later Ottawa—in 1832, where previously there was only a Church of England Mission. Actually he was the first incumbent at Bytown of Christ Church, which is now the Cathedral of Ottawa. Bytown was one of the hamlets along the Rideau Canal by which Colonel By went out in 1826 to survey and build, and which connects the Ottawa River with Lake Ontario. Its magnificent site marked it out for its future greatness. As Ottawa, it was selected in 1854 by Queen Victoria for the capital of Canada.

While in Bytown Burwell had much mission work to do up and down the Ottawa River, attending particularly to the congregations at Hull, March, and Clarendon. The Christ Church edifice was begun in 1832. The history of the Church has been written by Hamnett P. Hill, Esq., K.C., of Ottawa, and acknowledgment is made to this important work for some information used in this chapter.<sup>38</sup> Mr. Hill remarks that little is known of Burwell's activities, or what success the

34. Toronto Archives: Letter from A. H. Burwell, August 23, 1831, re 1818. No. 00110.

35. From the late Professor Young of Toronto: Letter from Bishop C. J. Stewart, December 13, 1827.

36. Deacon, March 11, 1827. Priest, June 1, 1828. H. P. Hill, *History of Christ Church Cathedral, Ottawa*, p. 17. Information from Public Archives, Ottawa, September 15, 1932, says that S.P.G. records show he was stationed at Nicolet, P.Q., 1830-1831, and officiated at Hull and Bytown (Ottawa) 1832-1836.

37. Letter from the Bishop of Quebec (Stewart) June 26, 1832. Professor Young submitted a similar letter from Bishop Stewart in which is stated: "[Burwell] has by his diligence and application surmounted the difficulties resulting from the want of early and regular instruction." June 1, 1828. H. P. Hill, *op. cit.*, p. 17.

38. Hamnett P. Hill, K.C., *History of Christ Church Cathedral, Ottawa, 1832-1932*. (Ottawa: 1932).



Church had during the four years of his pastorate. But certain significant changes in the incumbent himself call for notice. 1. The development of his literary gifts, though along lines already exemplified. His book, *A Voice of Warning, etc.*, according to Mr. Hill has probably the distinction of being the first book written in Bytown.<sup>39</sup> 2. The definite adoption of the *Irvingite* position.

As early as 1830 it had come to be felt that there was need for a Church of England paper in Canada. There had been one for a little while, *The Christian Sentinel*, which had become extinct. Now it came to be revived under the Bishop's patronage, with Burwell as its editor: a testimony to the progress he had made in letters within a period of but a few years. This outlet for his energies was welcome to him, parish work being a burden both on account of his weakness and because preaching was trying to him. The paper began its course in September 1830, and came to an end in October 1831. It had been steadily losing support, no doubt because of the editor's methods and violent views. Archdeacon Strachan gives an explanation of the suspension: "It has failed from want of variety and from the Editor inserting too many papers on the more difficult doctrines of theology. . . . He requires the faculty of compression and . . . must be prepared . . . to repress his easiness of composition which betrays him into much looseness of expression and sometimes into inconsistencies."<sup>40</sup> He admits that Burwell is a person of more than common ability but "he has had little experience of the world."<sup>41</sup> There is a suggestion, too, that the tone of the articles was calculated to alienate subscribers.

That Adam Hood Burwell was a man of sincerity and ability, notwithstanding his violent opinions and still more violent language, can be inferred from a letter by Bishop Stewart.<sup>42</sup> It bears the date December 13, 1827: "At Lennoxville in the same neighbourhood, the Congregation, of whom but one or two previously belonged to us, voluntarily built a Church, and they have lately been placed under the Pastoral Charge of the Revd. Mr. Burwell whom I ordained last

39. Public Archives of Canada. Catalogue of Pamphlets from 1493 to 1877. Number 1512; *A VOICE of Warning and Instruction concerning the Signs of the Times, and the coming of THE SON OF MAN to judge the nations, and restore all things*. By the Reverend Adam Hood Burwell, Missionary from the Society P.G.F.P. and author of *Doctrine of the Holy Spirit*. Bytown. (Kingston: Printed at the Upper Canada Herald Office. 225 pp. 1835).

40. Toronto Archives: Letter from Archdeacon Strachan, October 11, 1831. No. 01848.

41. Toronto Archives: Letter from Archdeacon Strachan, October 24, 1831. No. 01850.

42. For this and much relating to Strachan, Burwell, and the Church of England in Canada, grateful acknowledgment is made to the late Professor A. H. Young of Trinity College, Toronto.



March, and whose labours among them have been very acceptable." <sup>43</sup>

But his general outlook upon life was already fixed, and, unfortunately, it showed itself with vehemence in the paper, and this without intermission. Being fanatically attached to the Church of England as by law established, to the connection of Church and State, and to the British Constitution, representing as it did the divine right of monarchy, the principle of aristocracy and an established Church, his desire was to maintain the status quo, and have the Church of England the Established Church in Canada also. In connection therewith he sought to have what he called "a Constitutional Paper" in Canada, which he believed even Scotch Presbyterians there, seeing they were upholders of "Church and State," would support. Throughout it is clear that his attitude is of an extreme High Churchman. Not only does he insist throughout that unless episcopally ordained no man is lawfully ordained,<sup>44</sup> but his language is often discourteous and abusive. His advocacy of Episcopacy took a form which must have seemed extreme even to that age. He writes, "We profess and feel a decided aversion to *low* churchmen; especially if they encumber the Ministry. The Church is sometimes most grievously put to shame by them." <sup>45</sup> "Church Government being a *most material part of the Gospel* its reception is AS NECESSARY as any other part." <sup>46</sup> He is also in horror of "Low Church Calvinistic Evangelism." <sup>47</sup> He has no patience with Dissenters, whether their work or their theology: "I spent three years in the Townships among people who have no . . . idea that one man may have a better right to preach and baptize than another, provided some strange internal impulse has been felt." <sup>48</sup> "Thus Dissent from Episcopacy is made the parent of revolution and desolation [and] every dissenter is in the train of rebellion, notwithstanding his ignorance and obstinate insincerity." <sup>49</sup>

Hence, anything tending to unsettle the above equilibrium, as it seems to him, is of Satan, whether it be called Democracy or Liberalism, while its agents, the Press and various "Societyships," are anathema. "Democracy is pure Atheism." <sup>50</sup> "A democrat hates kingly rule because God is a king." <sup>51</sup> This "pure atheism under a mask of Reform" began its fell work in Great Britain with the Repeal of the

43. Letter from Bishop Stewart to the Ven. A. Hamilton, Quebec, December 13, 1827.

44. *Christian Sentinel*, (July 1, 1831). A. H. Burwell, *A Voice of Warning*, pp. 214 f. *Christian Sentinel* generally.

45. *Christian Sentinel*, (October 1, 1830). 46. *Ibid.*, (1831), *passim*.

47. Letter File 00120. October 12, 1831. 48. Letter File 00109. August 13, 1831.

49. See Letters 00109, August 13, 1831; and generally.

50. *A Voice of Warning*, p. 150.

51. *Ibid.*, p. 150.

Test and Corporation Acts, and with Catholic Emancipation.<sup>52</sup> That every man may serve God according to the rights and dictates of his own conscience "is a soul-killing lie . . . , and twin sister to that other lie of Satan, that the people . . . are the only true source of legislature and Government."<sup>53</sup>

Episcopacy is viewed as a means of preserving the harmony of religious and civil Society, because of its similarity to aristocracy, the latter being a divine institution recognized throughout the Bible. "Ministerial *parity* puts it into the power of *every* minister to form a sect if he chooses, because he thinks he has the power of ordination, whereas, among us, that power being lodged among a *very few*, and all the rest knowing that they are not entrusted with it, they never think of forming sects till they reject Episcopacy and turn ecclesiastical democrats."<sup>54</sup> He declaims against the teaching that Religious Education may be independent of all the principles and doctrines which divide and distract the Christian world, i.e., taking no account of denominational differences; such, for instance, being the basis of the American Sunday School Union. "Religious liberty doctrines make a liar and an impostor of the deity, and tend to universal anarchy and destruction."<sup>55</sup> He cannot tolerate Presbyterians and Methodists and others who talk about agreeing on first principles; nor the Society for Promoting Christian Knowledge, Useful Knowledge Society, the University of London, Peace Societies, Foreign Missionary ones, and the people who believe in the Foreign Missionary enterprises. Jews and Mohammedans are not such infidels as the Evangelical party in England: they have never limited so much the power of God as the Protestants and especially the Missionary Societies do.

On the political situation he has much to say. He hails the rumor of a party growing in the United States of America for a Limited Monarchy, drawn thereto by the horrors of democracy. The British Councillors are all the enemies of God speaking and acting through the House of Commons.<sup>56</sup> He rejoices at the reported defeat of the Reform Bill. He finds it significant that the time of the reappearance of the prophetic Spirit was remarkable: shortly after the Repeal of the Test Act which in reality "exalted Satan to an equality with the Holy Ghost in the arena of politics."<sup>57</sup> In the Repeal of that and of

52. *Ibid.*, pp. 150 ff., 170.

53. A. H. Burwell, *Doctrine of the Holy Spirit*, p. 63.

54. A. H. Burwell, *Letter* 00113, September 3, 1831.

55. *Ibid.*, *Letter* 00117, September 30, 1831.

56. A. H. Burwell, *Voice of Warning*, p. 12, quoting from Irving on *Prophecy*.

57. *Ibid.*, p. 170.

the Corporation Act he sees the destruction of the Protestant Constitution of the United Kingdom.<sup>58</sup> He is a strong advocate of Absolute Monarchy. He has no use for Votes and human made Confederacies. The United States Constitution is all wrong, for it allows no 'family' or 'nobility,' and makes the People the representative of God's will in the State.<sup>59</sup> Something therefore must be done to maintain British principles in the Canadas or these regions will not belong to the British Crown twenty years hence.<sup>60</sup> The Church of England position on the Clergy Reserves must be contended for at all costs. He hopes that the leaders will be "successful in regard to the Clergy Reserves, that his Lordship (i.e. his bishop) would see the necessity of affording the people of the Country every means to undeceive them, expose the arts of the demagogues, lay before them truth and reason, and reconcile them to the decision of the Mother Country and the establishment of the Church in Canada."<sup>61</sup>

He announces a Manuscript he had prepared, in which *Universalism*—all the sophisms of that accursed scheme of infidelity—are completely annihilated. Similarly, he wrote against Mesmerism.

His outlook upon life is most despairing at this time. Of the world he has a poor opinion. Referring to the Peace movement of his day he calls it a project "for establishing Universal and Permanent Peace amongst this sinful, wild, rebellious, contentious, cruel, deceitful, treacherous, bloody-minded race, during this, its doleful and devil-possessed condition of essential enmity against God."<sup>62</sup> The British Empire is in a bad way: "It is to me very evident that the Church of England ought to modify her State prayers to suit the melancholy and gloomy state of Christendom, especially of the British Empire."<sup>63</sup>

These sentiments and convictions appeared quite early in his professional career, only becoming intensified as the years went on, receiving more distinct utterance in the writings of 1835 and subsequently. But the *Sentinel*, five years earlier, has the same outlook. It also shows its dependence on *The Morning Watch* and the writings of Edward Irving, in language as well as ideas. *The Voice of Warning*<sup>64</sup> is in line with all this: hopelessness about the present state and trend of things, bitterness against the holders of views already mentioned.

58. *Ibid.*, pp. 35, etc.

59. A. H. Burwell in *Literary Garland*, September 1849.

60. Letter File 00112. September 1, 1831.

61. Letter File 00111. August 31, 1831.

62. *Voice of Warning*, (1830), quoted in H. P. Hill, *op. cit.*, p. 19.

63. Hamnett P. Hill, *op. cit.*, p. 21.

64. This book is taken only as a specimen. The other works by the author are of like import.

It seems as if despair at the nonsuccess of the conflict against the evil forces of democracy and the like turned him more to the expectation, perhaps the desire, for a divine interposition and judgment. He had lost patience perhaps even with the Church of England though willing to admit "the entire soundness of her creeds and services as far as they go."<sup>65</sup>

It will be seen from that book that the author has accepted wholly the position of the Irvingites, viewing the Movement as the work of God. To this man, here was a divine message, congenial to his temperament and consistent with his philosophy of history. An enthusiasm corresponding to that of his hatred of the 'evils' mentioned he now gives to the Lord's Work as he understands it.

In 1836 he left the Church of England and took service under 'apostles.' Kingston, Ontario, received him as its Angel. Mr. Hill quotes W. P. Lett in "Recollections of Bytown":

Who next is ready for the urn?  
Adam Hood Burwell is the man,  
An English Churchman he began  
But ended a most shining light,  
A mystic full-fledged Irvingite  
With pinions rustling for a sphere  
Of usefulness he found not here.<sup>66</sup>

He continued in his new capacity till his death, November 2, 1849, at Kingston, where also he is buried. What is particularly interesting is that one of the first two Catholic Apostolic ministers in Canada was an Anglican, and that his Bishop, knowing well his theological proclivities, did not consider it necessary to remove him for some years from the pastoral oversight of Christ Church, allowing him to belong both to the Church of England and to the Catholic Apostolic Church.

Of Mr. Burwell's literary works—his writings are exceedingly scarce—the main ones are:

1. *A Voice of Warning and instruction concerning the Signs of the Times and the Coming of The Son of Man to Judge the Nations, and restore all things.*<sup>67</sup> This is a work of 225 pages, and was his first writing of any extent. His understanding of the volume is explained by the announcement regarding the impending publication, which he inserted in the [Toronto] *Correspondent and Advocate*, Jan. 8th, 1835:

A Comprehensive view of the work of the Holy Ghost with the power of his gifts. Being a plan drawn from and supported by Holy Writ, according to the

65. A. H. Burwell, *Doctrine of the Holy Spirit*. Preface; p. 170.

66. Hamnett P. Hill, *op. cit.*, p. 18.

67. By the Reverend Adam Hood Burwell, Missionary from the Society P.G.F.P. and author of *Doctrine of the Holy Spirit*. (Bytown, Upper Canada: Kingston, Printed at the Upper Canada Herald Office . . . 1835.)



system preached of old by the Apostles of our Lord and Saviour Jesus Christ. And in these latter days revived and promulgated by the Rev. Edward Irving in Britain, and by the Rev. Messrs. W. R. Caird and George Ryerson in this Province. By a Minister of the Gospel . . . Toronto, Dec. 10th, 1834.

2. *The Doctrines of the Holy Spirit; in its application to the wants and interests of corporate man under the providence and moral government of God. Stated and defended from Holy Writ and the practice of the Apostles of our Lord Jesus Christ; and in these days revived in Great Britain by the Rev. Edward Irving; exhibiting the sole means of National Reformation and preservation.*<sup>68</sup>

3. *On the Philosophy of Human Perfection and Happiness.*<sup>69</sup> This had already appeared in a periodical serially that year. In it the main positions of the Catholic Apostolic Church are set forth with somewhat greater restraint.

In addition he contributed literary articles, all consistent with Catholic Apostolic views. In the *Literary Garland and British North American Magazine* for January 1849, is a poem on "Nebuchadnezzar's Vision of a Tree; or Human Rule contrasted with the Rule of Christ." In April of that year, in the same magazine, is: "Summer Evening Contemplations," a poem which was also separately printed. In the numbers for June and July we have: "Events and the End of Time: A Poem."

This last is Burwell's philosophy of history: after the fall God sent his Church; that Church declined; so much so that now we see agitations for Rights of the People, and a refusal to recognize the Rights of Kings. Societies for Peace and other kinds are coming into being. Finally it all leads up to the Resurrection, to the end of Time, and to God's rule.

In the same paper, May 1849, is an article on "Catholic Apostolic Doctrines: Ultimate Destination of the Earth; or what was it made for?" In September and October, "On the Doctrine of Social Unity," in which he makes much of the British Constitution, of King, Lords, Commons, Clergy; and derives analogies from it. Probably it was intended to continue the series, but in the midst of it the author was called to his rest.<sup>70</sup>

68. (Printed in Toronto: 1835, 124 pp.) (The title goes to the end of the paragraph.)

69. In the Parliamentary Library, Ottawa. (Published in Montreal, 1849.)

70. Obituary Notice in the Kingston, Ont., *Chronicle and News* re November 2, 1849, aged 59. Note (from the late Professor Young): The S.P.C.K., London, May 19, 1835, writes, "The Society's attention has been called to an advertisement which appeared in the Toronto newspaper 'The Correspondent and Advocate' of the 12th of March last, in which the Rev. A. F. Burrell [meaning A. H. Burwell] announces a work on the prophecies according to the principles revived in England by the Rev. E. Irving! The Society does not doubt that your Lordship has adverted to this affair—and it will be happy to hear that Mr. Burrell [*sic*] is not implicated in the extravagances put forward by the late Mr. Irving."

## CHAPTER FOURTEEN

### THE UNITED STATES

THE CATHOLIC APOSTOLIC CHURCH soon made its appearance in the United States, and many responded to its message. The leaders did not seek seclusion but were apt to mingle with other ministers, and their work commended itself to many among these, though they could not see eye to eye with them on the restoration of 'Apostles' and the spiritual gifts.

In forming an estimate of the teaching, one has to picture the situation as it was a hundred years ago. There was no 'science' to speak of. Darwin's *Origin of Species* was not published till 1859. The creed of the Churches particularly, except where Methodism and the Episcopal (Anglican) Church were influential, was Calvinism of the Old School, and even where there were differences of opinion they were only in shades of doctrine that were still strongly Calvinistic, and are as strongly repudiated today. This was the case particularly in the New England States where Congregationalism, far different from what it is now, held sway. Added to all this, there was a biblicism which accepted the Bible in a literal sense, found proofs of Christianity in the remotest books of the Old Testament, and made much of a literal Garden of Eden and the Fall of Man.<sup>1</sup> Coming into an environment of this sort the new Creed, with its literal acceptance of the word of Scripture, was not peculiar, but had as much on its side as many of the old creeds prevalent at the time.

That, too, was a period of religious revival in many parts of the country. It was so especially in 1830 and 1831 in Yale College, where William Watson Andrews was a student at the time. The Fulton Street Prayer Meeting in New York is a historical landmark illustrating a new zeal for worship. The old "Haystack" Prayer Meeting, which issued in the formation of the American Board of Commissioners for Foreign Missions, 1810, and later of the American Baptist Missionary

1. On this subject the reader may refer to a valuable historical work: Curtis Manning Geer, *The Hartford Theological Seminary, 1834-1934*, *passim*.

Society, 1814, was only of recent date. The Anglo-Catholic or Tractarian Revival had come over in the thirties and had taken possession of the General Theological Seminary in New York. In other respects religion showed its comprehensiveness by forming Societies on Temperance or Anti-Slavery. The Presbyterian General Assembly and various Congregational Associations moved in the direction of Temperance in 1811, and the American Society for the Promotion of Temperance was formed in 1826. And on the other hand the Presbyterian Church was rent in two in 1837, "the Old School" and "the New School" representing conservative and liberal tendencies respectively.

A peculiar religious development was that of Joseph Smith, who in 1827 claimed to have discovered the Book of Mormon, copied from certain gold plates. The Millerite excitement drew attention to the Second Advent, and from 1831 William Miller (1782-1849) preached widely, holding that the Second Coming and the inauguration of the Millennial Kingdom would take place in 1843-1844;<sup>2</sup> and thousands followed that delusion. Yet again, there was a restlessness regarding the older Calvinistic Creed, as seen in the revolt on the part of Unitarianism toward the end of the 18th century, and of Universalism, about the same time. The Arminian invasion had begun, and the capture by it of Connecticut and New England generally was well on the way.

There was no such spirit of unrest as there was in Great Britain at the time, nor was there any agitation over such measures as Roman Catholic Emancipation, the Repeal of the Test Laws, or the introduction of the Reform Bill. It was a new country full of hope regarding the future, as well as of indifference toward the historical past. It is well stated that with the Revolution of 1776 all ties with the Mother Country were severed, and the United States began its new career.<sup>3</sup> It is reasonable therefore in the present instance to look for an independent development in the United States, differing somewhat from that of other countries.

As was to be expected, New York soon claimed the attention of the 'apostles.' There had been preaching for several weeks in a hall in Seventh Avenue in the neighborhood of Third Street, with good success. Although that congregation at first declined, a Catholic Apostolic community was formed in 1851. The 'apostle' who went to the country was Mr. Woodhouse. Speaking in Toronto, Canada, in August 1857,

2. Cp. Williston Walker, *History of the Christian Church*, p. 582.

3. A. M. Low, *The American People*. Vol. II, chap. x, xi.

he said that that visit was the seventh he had made to the Continent.<sup>4</sup> A pamphlet of 1854<sup>5</sup> says:

For the last three years there has been a congregation in New York, but their worship has been conducted in a private room in the University,<sup>6</sup> and it is only now that they have procured a church building and commenced worshipping herein.<sup>7</sup> Many of the Ministers in England who act as Angels or Bishops, and Priests of the gathered flocks there, are clergymen of the Episcopal Church, who have taken duty under and by commission from the Apostles; and in this city the services have been hitherto conducted by two of the clergymen of the Protestant Episcopal Church.<sup>8</sup>

A new building, which is continued until now, was in West 57th Street. In this, the oldest Church in the country, they held full services, and the fourfold Ministry officiated. In 1860 the care of the Churches was transferred to the Reverend N. Armstrong, who visited the country in August.<sup>9</sup>

The Catholic Apostolic Church cut athwart the various denominations, almost all the leading ones among them, on this account having had cases of discipline or of schismatical conduct to deal with. In particular, the Episcopal Church and the Congregationalists suffered largely. Congregationalism was the religion of New England, coming over with the Puritan Fathers,<sup>10</sup> but it had not shaken off the older Calvinism, nor was there any disposition to question the fundamental tenets of that creed. The "Eighteen thirties" witnessed particularly the Taylor-Tyler controversy, Taylor being a Professor in the newly founded Theological School at Yale; Tyler's being invited to head the School was meant to be a protest against Yale's heresies—the Theological Institute of Connecticut, known since 1872 as the Hartford Theological Seminary. In all this there was no question of the validity of the accepted position. Even Taylor, who was reputedly of the more liberal theological school, accepted the old tenets.

He said that he naturally did not agree with all of his brethren on all the minute points of theology, but with respect to what is properly called the orthodox Calvinistic system and including the great facts of Christianity and as opposed to and distinguished from the Unitarian, Pelagian and Arminian systems, he believed himself to be in entire agreement with the orthodox ministry.<sup>11</sup>

4. Private information.

5. Anonymous, *The Catholic Apostolic Church*, (New York: 1854).

6. I.e. New York University.

7. *The Catholic Apostolic Church* (New York: 1854).

8. Messrs. Sterling and Fackler.

9. Private information.

10. C. M. Geer, *op. cit.*, Chapters I, II, and III.

11. *Ibid.*, p. 23.



The clergy, however, did not realize to the full their clerical privileges and status. Even as John Henry Newman worked upon the English clergy, there was reason for someone to work upon these Congregational brethren. Newman, it will be remembered, of the four notes of the Church stressed that of Apostolicity, and brought it to the notice of the English Clergy. *Tract 1* was well calculated to excite interest in the subject, and make the clergy ask themselves if they believed in Apostolical Succession or not. The interest revived by this was further kindled by numerous other Tracts in the same series.

The Reverend William Watson Andrews, a leading Congregationalist himself, evidently felt that way, and he sought to make his fellow ministers realize that they were in direct Apostolical, though not Episcopal, succession. The Church, according to him, was of Divine origin. "The first element in the government of the Church was not democratic, but theocratic. It was of God, and not of man. The body of Christ was never a collection of atoms left to organise themselves, but it had an organic structure from the start."<sup>12</sup> He quotes with approval John Henry Newman as realizing the Congregational theory of the Church, in the Appendix to *Tract 90*:

The Anglican view of the Church has ever been this, that its portions need not otherwise have been united together for that essential completeness, than as being descended from one original. They are like a number of colonies sent out from a mother country. *Each church is independent of all the rest*, and is to act on the principle of what may be called Episcopal independence, except, indeed, so far as the civil power unites any number of them together. Each diocese is a perfect independent Church, sufficient for itself; and the communion of Christians one with another, and the unity of them altogether, lie, not in a mutual understanding, intercourse, and combination; not in what they do in common, but in what they are and have in common.<sup>13</sup>

Considering the extent of the original dioceses, adds Mr. Andrews, this does not differ essentially from Independency. But he holds that "the exaggeration of the Episcopal office led the Puritans to deny it altogether as distinct from that of the Presbyter; although in some sense they affirmed it, in teaching that there should be a body of elders in every congregation as helps to the Pastor."<sup>14</sup> But the Ministers are more than the delegates of the people, and besides they are not merely preachers of the Word. Going back in history he finds, regarding all those who sought refuge in New England, that

Within about twelve years, seventy-seven ordained ministers of the Church of

12. W. W. Andrews, *True Constitution of the Church and Its Restoration*, p. 12.

13. *Ibid.*, p. 48 n. and J. H. Newman, *The Thirty Nine Articles*, § 11.

14. W. W. Andrews, *op. cit.*, p. 59.

England—many of them amongst the most learned, godly, and faithful in the kingdom—with more than four thousand of the flocks, fled from the insupportable tyranny of the mother who should have borne with them in her love and pity, and guided them in her wisdom; and planted those institutions which God has used as instruments of blessing to us and our fathers for more than two centuries. They formed themselves at once into churches under pastors and teachers, ruling elders, and deacons, in which the sacraments of Baptism and the Lord's Supper were administered, the faith of the Church, as contained in her great creeds, and expounded by the Reformers, taught, and discipline rigidly exercised. From that time, there has been no interruption of an ordained ministry; but there has been an unbroken succession of pastors set apart to their work by prayer, and the imposition of the hands of the presbytery. The instances of lay ordination have been too few to invalidate the orders of the New-England clergy.<sup>15</sup>

Quoting from the late Dr. Alexander, he “in speaking, in his book on the Primitive Church Offices, of Presbyterian Ordination, says, ‘The principal admixture of this Scottish element in our earliest Presbyterians, was with New-England Puritans; among whom only two examples of lay ordination are believed to have occurred, and whose ecclesiastical system was originally founded by regularly ordained priests of the Anglican Establishment.’ ”<sup>16</sup> He especially refers to Cotton Mather (as against the Reverend Leonard Bacon)

“... that setting aside a few plebeian ordinations in the beginning of the world here among us, there have been rarely any ordinations managed in our churches but by the hands of presbyters.” It matters little, for “the ministers thus ordained by committees were men previously ordained by bishops in England, and their reordination here was similar to what we now call installation;” that is, the orderly and solemn setting of a minister over a flock. In point of fact, probably, no one has ever filled the pastoral office in the orthodox churches of New England, who had not been ordained by recognized ministers.<sup>17</sup>

In the same way he summons to his aid Dr. Thomas Goodwin,<sup>18</sup> an Independent, i.e., Congregationalist, divine of the time of Charles I and Cromwell, and a member of the Westminster Assembly. From all these he makes out a case for the succession in the ordination of the Congregational clergy in New England, and it is interesting to speculate whether there might have developed something like the Anglo-Catholic movement among Congregationalists if there had been anyone to take up the idea, or if they did not allow this to be diverted by what they considered the other extravagance of Mr. Andrews, the Cath-

15. *Ibid.*, pp. 62–63.

16. *Ibid.*, p. 63 n. The reference is to J. Addison Alexander, *Primitive Church Offices*, (New York: 1851).

17. W. W. Andrews, *op. cit.*, Appendix J., p. 134.

18. *Ibid.*, Appendix L., p. 135.

olic Apostolic movement. This is from a learned work by him, *The True Constitution of the Church*, which, notwithstanding its propagandist purpose, still merits careful attention.

The City of Hartford is the capital of the State of Connecticut, and has a merited reputation for literary and religious work. It is not surprising, therefore, that it became the home of the three foremost men in the movement—William Watson Andrews, Samuel J. Andrews, and John S. Davenport. The first of these left Congregationalism in 1857. His brother, the Reverend Samuel J. Andrews, also a Congregationalist, asked to be released from his Church in 1855, but clearly he continued for some years in it and in the Catholic Apostolic movement at the same time. The Catholic Apostolic congregation in Hartford was small, and was established much later than that of New York. For many years services there were held in the lower floor of a private house, the two brothers conducting the same. There was next a small assembly hall where services were held from 1868 on. In 1896 there was put up a church building opposite the then site of the Hartford Theological Seminary. This led to frequent intercourse and friendliness on the part of the last-named institution and the minister of the Church, Samuel J. Andrews. As the site was needed by the city for other purposes that building was demolished and the present modern and attractive one was erected in a residential part.

Of the men who made Hartford their home John S. Davenport was in direct line from the founder of New Haven colony in 1638, and a graduate of Yale College. In 1854 he became acquainted with the work of the Catholic Apostolic Church. To this he gave his life, more particularly in literary work, which like most of the literary work of the body in the United States is not anonymous. He died on February 17, 1900, at Hartford, in his ninety-second year. From an obituary notice we gather that throughout his life Mr. Davenport was in health and vigor.

His father . . . placed him . . . in the counting house of his uncle, James Boorman . . . but after some years, being vividly impressed with a sense of call to the sacred ministry [he studied at Yale]. After graduating he studied theology and was ordained to the Presbyterian ministry. As the result of his study of Scripture and church history [he recognized 'Catholic' doctrines]. He . . . sought ordination to the priesthood in the Episcopal section of the church. . . . At this time the claims of the religious movement known as 'Catholic Apostolic' were brought to his attention [and were accepted. His] frank declaration to his diocesan, Bishop Delancy, of his conviction of the truth of the restoration of the Apostolic ministry, resulted in his deposition from the Episcopalian ministry by the personal action of the bishop, without hearing. There being no appeal from the bishop's action to any but a civil



court, [he] submitted, and after some years of business life resumed the exercise of his ministry . . . in the Catholic Apostolic Church. For many years, and until his death, he filled in this communion the office of 'Evangelist with the Apostles,' having the charge and instruction and supervision of all evangelists of the Catholic Apostolic Church in this country. . . . His articles on various points of sacramental doctrine, on the church, the Lord's coming, and kindred topics were gladly accepted for publication by various Episcopalian periodicals, and some of them, owing to their vivid lucidity of statement were reprinted and scattered broadcast by Church of England societies. As a preacher Mr. Davenport was of polished literary style, full of conviction pressing directly upon the conscience, and clear and able in statement of doctrinal truth for popular apprehension. His writings consist mainly of a work in 'Church Unity' and of pamphlets calculated to awaken the church to the reality of sacramental truth and to present the spiritual blessings and advantages of the Apostolic ministry.<sup>19</sup>

It is worth noting, regarding certain incidents, that the Episcopal Church did not seem to be as tolerant as the Church of England, which had among her clergy Bishops and others who had received the seal of the 'apostles.' In the Episcopal Church in America proceedings were begun in connection with David Morris Fackler, John Canfield Sterling, and Jubal Hodges. The first of these, Mr. Fackler, had been an Episcopal minister, but finally and fully accepted the claims of the Catholic Apostolic Church as presented by Mr. Woodhouse in his visit in 1850. In answer to the request that along with Mr. Sterling he should take service under the 'apostles,' he agreed and, having received 'apostolic' ordination, he served prominently in the history and development of the Church in New York under the leadership of George Ryerson of Toronto. He is known specially for the charge of schismatical conduct in the Protestant Episcopal Church, and there is frequent reference to his *Letter . . . to the Rt. Rev. George W. Doane . . . Bishop of the . . . Diocese of New Jersey*.

John Canfield Sterling belonged to the diocese of New York and was without pastoral charge when he was called by Mr. Woodhouse in 1850 to take charge of the congregation, meeting "in a building known as New York University." Charged with schismatical conduct he is noteworthy for his *Defense* which contains among other things a reasoned statement of beliefs.

A similar case is that of Jubal Hodges. He had been presbyter in the Episcopal Church in Pennsylvania but resigned as a result of domestic affliction. He accepted the claims of the Catholic Apostolic Church during Mr. Woodhouse's visit in 1850-51 and continued in the new fellowship till his death in 1875. His claim on the present time

19. From Obituary (anonymous) in *Hartford Daily Courant*, (Monday, February 19, 1900).



is his work (in which the name is given in the preface) entitled *The Original Constitution of the Church and its Restoration, By a Presbyterian*.

The Presbyterian Church had its difficulties too. Elijah Bailey Smith had been a Presbyterian minister but for some years had not been in the pastorate and resided at Enfield, Connecticut. He went to England in 1871 to investigate the Catholic Apostolic movement and finally, on his return, 1872, accepted the pastorate whose previous minister had also resigned to serve under the 'apostles.' He had already in England received 'apostolic' ordination and sealing, and his views led to accusation of schism in the Presbyterian Church. His *Appeal of the Rev. E. B. Smith to the General Assembly of the Presbyterian Church (United States)* is an able work.<sup>20</sup>

The Congregationalists had similar experiences. David Haven Thayer was born in 1825 and was well connected. He was ordained Pastor of Mount Carmel Congregational Church, East Windsor, but in 1877 he left to take charge of the Catholic Apostolic Church at Enfield near Hartford. He died in 1882. He was a man of fine ability and genial personality, educated at leading institutions, including Union College, Schenectady, and Union Theological Seminary, New York. In his leaning toward the Catholic Apostolic Church he had been influenced by the Reverend Samuel J. Andrews. An account of his life says that "he was genuinely sincere, and while we regret, we have no right to reproach, for he is held in glad and grateful remembrance."<sup>21</sup>

One other person, a gentle retiring soul, was Samuel H. Allen (1819-1899), who had been pastor of Windsor Locks near Hartford. He graduated from Union Theological Seminary in 1844, and he died at Hartford on July 17, 1899. A Church Council was held about him to consider his relation to the Congregational body. The taking of a Catholic Apostolic pastorate caused a good deal of disturbance, and finally Mr. Allen's situation had to be considered by this meeting in 1880. Concerning this meeting one of the surviving deacons<sup>22</sup> states:

The writer called during the session of this conference and remained as a spectator for a short time. My recollections of the meeting after a period of fifty-four years may be somewhat hazy, but the impression left on my mind to-day is that the meeting was rather an exciting one with a good deal of emphasis placed on what seemed to be considered misconduct on the part of the mem-

20. S. J. Andrews, *William Watson Andrews, A Religious Biography*, (1900), pp. 136-39; *Journal of the Presbyterian Assembly*, (1875).

21. Reverend Sherrod Soule, D.D., Private manuscript by.

22. Mr. George M. Murgatroyd, Deacon of the Church at Windsor Locks, Conn.

bers of the Congregational Church who had become identified with the Catholic Apostolics.

The only member of the church as I recall it that was present at this meeting was the Reverend Samuel H. Allen, former pastor of the Congregational Church, and its pastor when this church was formed, and one who occupied the pulpit for many years. . . .

As a young man listening to the procedure my sympathy was wholly with Mr. Allen as he was so overborne in numbers and was submitted to such violent cross-examinations. It seemed to me that the man had committed no misdemeanor which would warrant the cross-examination and evident criticism of the meeting.

Mr. Allen defended himself as best he could against what seemed to me to be violent attacks. He finally answered, to a question put to him as to whether if he were placed in a position where he could decide upon attending a meeting of either a Congregational or Catholic Apostolic Church, which he would attend. His reply was that he would select the Catholic Apostolic Church. I was impressed that he was well within his rights in making this selection and that he had done nothing morally wrong.

The Council in its decision showed both the difficulty it had to face and its appreciation of the character of the accused. Its decision is as follows:

That while we entertain a sincere respect for the Christian character of those representatives of the so called Catholic Apostolic Church, whom we have known, and receive with satisfaction the testimony to the piety of those members of this church who have connected themselves with that body, yet we cannot but regard the adoption of the relations and responsibilities of that organization as almost necessarily of a devious character and tending to schism, and therefore as justifying the church should it in the exercise of a kindly discretion deem it wise to do so, in withdrawing its watch and care, and feeling itself discharged of full responsibility of such members.

Of Samuel J. Andrews little has been said as yet. He "was a rare, refined scholar. He just escaped being a recluse, a cloistered student. He was an author of marked note, but never a popular preacher. . . . His portrait reveals a face that in itself was a benediction. He merited his degree of D.D., conferred upon him by Union College." He was born in 1817, was a graduate of Williams College, 1839, and was admitted to the Bar in 1842. Then graduating from Lane Seminary in 1845 he took steps to enter the Congregational ministry and was ordained at East Windsor, Connecticut, in 1848. He resigned that charge in 1855; in 1864 he was ordained in the Catholic Apostolic Church, having charge of Congregations in Hartford, Waterbury, and Enfield, all in the State of Connecticut. He died in 1906. He was a writer of unusual depth and clarity. His *Life of Our Lord upon the Earth* (1863) is one of the classic Lives of Christ, valued in its day as a stand-

ard authority on the chronology of that Life. The other work by him to be generally noted is: *William Watson Andrews, A Religious Biography* (1900). "His mental clarity and strength he maintained to the end of his nearly ninety years of life, and when he died . . . an editorial comment in a Hartford Daily Paper closed with the words: 'He was one of our most scholarly citizens and sweetest Christian characters.' " <sup>23</sup>

23. Dr. Sherrod Soule, Private manuscript by.

## CHAPTER FIFTEEN

### WILLIAM WATSON ANDREWS

THE CATHOLIC APOSTOLIC movement in the United States was fortunate in having as one of its leaders and chief exponents a man of such outstanding character and ability as William Watson Andrews.<sup>1</sup> There was in him the unusual combination of administrator, pastor, preacher and, above all, the saint. To the non-Irvingite public in the United States he would appear as the one man truly apostolic, even as Irving was to the British mind. Yet neither of these rose to 'apostolic' office, not even to that of Apostles' Coadjutor.

The literary significance of Mr. Andrews for the understanding and history of the Movement in North America cannot be overestimated. There is appended to his *Life* by his brother a list of his works, excluding some newspaper articles and lesser writings. His *True Constitution of the Church and its Restoration*, which is usually joined to his *Statement of Reasons for withdrawing from the Congregational Ministry*, is perhaps the clearest and most logical presentation of the theological position of the Catholic Apostolic Church, and gives the best understanding of the general positions held by that body.

Partly owing to Mr. Andrews' open nature and his aversion to secrecy we have abundant material for forming an estimate of his life, opinions, and character. His writings are plentiful, scholarly, dignified; never descending to irritation or personalities; rarely adopting the disguise of anonymity. Whether in writing pamphlets, holding lectures, or sending communications to the press, his name was appended to the effort. His was an open, transparent life—both as to the life itself and the opinions held dear. Above all, Samuel J. Andrews wrote a biography of his brother, so ably done that one surmises that

1. In the present chapter use has been made of the files of the *Hartford Times* and the *Hartford Courant*, in addition to the writings of Mr. Andrews himself. Special indebtedness is acknowledged to Mr. Andrews' daughter—Miss Elizabeth P. Andrews—who placed at the writer's disposal valuable material. Professor C. M. Andrews of Yale was his son.



it is only the peculiarity of some of the beliefs therein contained that have prevented it from becoming a devotional classic.<sup>2</sup>

The Andrews family represents the best in American life, culture, and tradition. From the genealogical appendix in the biography it appears that an ancestor, William Andrews, was one of the twelve founders in 1639 of the Church in New Haven, Connecticut, and therefore one of the original colonists. The family have in the main been connected with the State of Connecticut.<sup>3</sup>

William Watson Andrews was a son of the manse, born on February 26, 1810, at Windham, Connecticut, where his father was Congregational minister. In 1828 he went to Yale College, in due course graduating in Arts. During this period he found himself influenced by Wordsworth, and even more by Coleridge, through the *Aids to Reflection*; a development to be compared with the similar one in Irving's life, who acknowledged his indebtedness to Coleridge in no measured terms.<sup>4</sup> He left Yale in 1831.

It was about this time, and chiefly through a letter of Irving's, that he heard of what was happening in Great Britain in connection with the new movement. Writing on October 15, 1884, he says,

In 1831 my attention was for the first time called to the restoration of spiritual gifts in Scotland by reading in . . . the "New York Mercury," . . . a letter written for Fraser's Magazine by Edward Irving. This . . . subject . . . has been the dominant idea that has shaped my whole life. I was then 21 years old, and had just graduated at Yale College, and was looking forward to the ministry as my life's work.<sup>5</sup>

During 1832 and 1833 he was engaged in teaching in Virginia, and in Washington, Connecticut. On July 24, 1833, he married Mary Anne Given of Fishkill, New York, and in September of that year he was licensed by the (Congregational) North Litchfield Consociation Meeting at Norfolk, Connecticut. For a while he was engaged in pastoral work at Cornwall, Connecticut, his father's parish. He then accepted a call to the Church at Kent, Connecticut, where he was pastor from May 1834, when he was ordained, to May 1849.

The trend of his thought to Irvingite views may be detected in his refusal to become a member of the Pastoral Union of that State, and particularly in the reasons given for his refusal. This Union was a voluntary Association of Congregational ministers,<sup>6</sup> having for its pur-

2. Samuel J. Andrews, *William Watson Andrews, A Religious Biography*, (1900).

3. *Ibid.*, Appendix v, Genealogical Notes.

4. S. J. Andrews, *op. cit.*, pp. 18, 19.

5. Private information.

6. See 1. The Constitution, Rules of Order, and Catalogue of the Pastoral Union,

pose the safeguarding of the Evangelical faith as held by the majority of Congregationalists at the time, and in particular, antagonism to all that was believed to be included in the dangerous heretical tendencies of Yale under the direction of its Professor—Nathaniel Taylor. One of the works of the Pastoral Union, as has been stated, was the founding in 1834 of the Theological Institute of Connecticut, known later as the Hartford Theological Seminary.<sup>7</sup> When Mr. Andrews was invited to join the Pastoral Union it was felt that he would do so, seeing the position represented by the group coincided with his known loyalty to traditional Evangelical Christianity. One of his letters says:

The ground of my hesitation has been the doubt I have as to the principle of such unions. The Church is God's own institution, and was in the beginning provided with all the necessary means of defense. If the Church has fallen into weakness and danger, it becomes her ministers who discern the evil, to stand everyone in his place, bearing on their hearts the iniquities of God's people, making continual intercession on their behalf, and strengthening the things that remain and are ready to die. In this way, and not by means that are of man's invention and not of God's appointment, can the evil be stayed. . . . The Lord's way for the edifying of the Church is better than man's, and the time will doubtless come when all human inventions for its defense and blessing will be put aside, and His own ongoing be seen in His Sanctuary. . . . But while I cannot for this reason become a member of the Pastoral Union, it is no doubt the duty of those who belong to it to abide in it, seeking to make it, and the Seminary<sup>8</sup> under its control, a blessing to the churches.<sup>9</sup>

Meanwhile there were contacts with leaders of the Catholic Apostolic Movement as well as with the Oxford Movement. There are several references in his Journal to the latter, and there is considerable sympathy with many of its features. There is no indication of where he first became acquainted with it. His interest in it may have been quickened through his temporary assistant at Kent during a period of illness early in 1843—Augustus Hewit<sup>10</sup>—then a student at the Sem-

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and the Charter, Constitution, and Laws of the Hartford Theological Seminary, Hartford, Conn., 1886. 2. The Memorial of the Semi-Centenary Celebration of the Founding of the Theological Institute of Connecticut, Hartford, Conn., 1884; and particularly—3. Curtis Manning Geer, *The History of the Hartford Theological Seminary*, (1834–1934), Chap. III—The Formation of the Pastoral Union.

7. C. M. Geer, *op. cit.*

8. Meaning the Theological Institute of Connecticut, then at East Windsor Hill, Connecticut. Pp. 210, 225.

9. S. J. Andrews, *op. cit.*, p. 29. It is worth noting that the general sentiments here expressed are largely those of *The Morning Watch*. Similar ones are found in the writings Adam Hood Burwell. (See Chap. XIII.) Private sources.

10. Hewit, Augustus Francis (his real name being Nathaniel Augustus Hewit), 1820–1897, was the son of a Congregational Minister, the Reverend Nathaniel Hewit, and was strictly educated in Congregationalism. He developed an aversion to Calvinistic tenets, which prevented his joining the Church till after graduation at Phillips

inary, but soon to change to the Episcopal Church, and then the Roman Catholic, in which communion he rose to great prominence. During his Episcopal period he was an ardent Tractarian.

It is possible Mr. Andrews had made a study of the Tractarian Movement on the occasion of his visit to England in 1843, but there is no record of his doing so, or whether he met any of the leaders. In any case, he did not see in Tractarianism the promise he found in the parallel, or Irvingite development, in which he had already become interested; and he was quick to perceive dangerous trends in the former, though in later life we find him more appreciative of it.<sup>11</sup> But it is the Catholic Apostolic that he considered the broader and more far-reaching movement.

His first personal intercourse with persons serving under 'apostles' was in 1838, when he met Adam Hood Burwell and George Ryerson.<sup>12</sup> Two years later he went to Kingston, Ontario, to study the Catholic Apostolic Church there. While on his first visit to England, in 1843, he accepted Henry Drummond's invitation to Albury where he met the 'apostles.' There seems to be no contemporary account of his impressions of the group.

Soon after he was brought into contact with the Mercersburg Movement within the German Reformed Church in the United States, with its liturgical and Eucharistic emphasis.<sup>13</sup> About the same period (1845) his interest in the phenomena in Scotland was quickened through acquaintance with the Reverend John Lillie<sup>14</sup> of the Presbytery of

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Andover Academy and Amherst College. He began to study at East Windsor (Hartford Theological) Seminary. Scarcely had he entered the prescribed course and been licensed to preach than he became convinced of the divine origin of the Episcopal Church, and entered its ministry with the understanding that he would interpret the Thirty-nine Articles in the sense of Tract 90. The conversion of Newman led him to have doubts regarding Anglicanism. He joined the Roman Church in 1846 and was ordained Priest in 1847. Along with Father Isaac F. Hecker he founded, in New York, the Society of St. Paul the Apostle, a Society of great importance in the United States. He also founded the *Catholic World*, a periodical still continuing. On the death of Father Hecker in 1888 he was appointed, in succession to him, Superior General of the Paulist Fathers Society. For details see H. C. Bailey, *General Catalog of Hartford Theological Seminary*, 1927, p. 48.

11. S. J. Andrews, *op. cit.*, pp. 40, 41.

12. *Ibid.*, p. 37.

13. This Movement, under Dr. J. W. Nevin and Dr. Philip Schaff, is depicted in the *Life and Work of John Williamson Nevin, D.D., LL.D.*, (Philadelphia: 1889). Its emphasis on the Eucharist caused much disturbance among ardent Protestants. Mr. Andrews wrote four articles in January 1846, in the *Weekly Messenger*, the organ of the German Reformed Church. S. J. Andrews, *op. cit.*, pp. 59 f.

14. Born in Scotland in 1812, he transferred to the Theological Seminary at New Brunswick, N.J.; ordained in 1835 as a Dutch Reformed Minister; in 1855 he received the D.D. from the University of Edinburgh. S. J. Andrews, *op. cit.*, p. 59, note 2.



New York, a native of Scotland and graduate of Edinburgh, and himself interested in these happenings. Mr. Andrews' interest in Adventism, too, was by this time well known. In 1847 the Millennial Association of New York invited him to become a member, but he declined, as he did also the editorship of a proposed *Premillennial Journal*.<sup>15</sup>

These years mark his personal contacts with some in New York, who later became the nucleus of a Catholic Apostolic Church. He notes<sup>16</sup> that one of the 'apostles' was in New York. This must have been either Armstrong or Woodhouse.<sup>17</sup>

Thus his development from a rigid intellectual Congregationalism to the Catholic idea of the Church was predisposing him to the claims of the Catholic Apostolic communion as did his Adventist position and his literalist interpretation of the Scriptures. He was still, however, in Congregationalism.

But on October 23, 1848, occurred what may have had a profound influence on his future course. This was the death of Mrs. Andrews, concerning whom the biography states that "she was wholly at one with her husband in his religious beliefs."<sup>18</sup> His home now was broken up and his children had to be cared for by relatives. Soon after his wife's death he could bring himself to leave Kent and, following what he believed to be a divine call, took service under 'apostles.' Like his brother and biographer, however, he felt the strongest ties with the Congregational Churches, and (in keeping with Catholic Apostolic teaching in this respect) considered himself in some sense a Congregational member to the end. He always felt at home in the Church at Wethersfield where he lived.

In 1849 he asked the North Litchfield Consociation to relieve him from the pastorate. Before this group he read the paper already referred to,<sup>19</sup> setting forth his reasons for so withdrawing. His request was granted. The Minute says:

In taking this step, the Consociation feel bound to express their dissent from Mr. Andrews in the views embodied in the paper he had submitted to them, and to express their conviction that the promulgation of these views will not tend to the edification or purity of the churches. At the same time Consociation wish to add, that Rev. Mr. Andrews holds a high place in their esteem and

15. S. J. Andrews, *op. cit.*, p. 60.

16. *Ibid.*, p. 63.

17. Mr. Armstrong suffered much from ill health, and was not always able to undertake the needful journey. It is possible that in this instance Mr. Woodhouse came in his place. Mr. Andrews had a particularly warm attachment for these two men. (Private sources.)

18. S. J. Andrews, *op. cit.*, pp. 65, 71 f.

19. *Statement of reasons to the North Consociation of Litchfield County*; also in the Biography, p. 201.



affectionate regard, on account of his many amiable and eminent personal qualities—that we feel a confidence in the honesty of his convictions, and the reality of his Christian character—and wish also to express the earnest hope and prayer that he may be recovered from the errors into which we believe him to have fallen.<sup>20</sup>

Thus he was at his own request removed from the pastoral relationship, but not from the communion of the Congregational Churches.

But the final severance was inevitable. In 1849, he went to Potsdam, New York, to take charge of a small Catholic Apostolic congregation gathered there some years before, according to Samuel J. Andrews,<sup>21</sup> “by the labors of an English evangelist.” As the obscure town is in St. Lawrence County in the northern part of the State, not very far from Kingston, Ontario, with which A. H. Burwell and W. R. Caird were connected, the evangelist in question possibly was Mr. Caird or Mr. Cuthbert. In this obscure spot, away from the prominence which was his due, he faithfully tended the flock, remaining there until 1857.

Meanwhile in 1853 his name was stricken off at length from the membership of the North Litchfield Consociation. Clearly his sympathies and point of view were now so far removed from those of Congregationalism that the action of the Consociation is not difficult to understand. In 1855 he was made Angel or Bishop in the new Communion; then (1857) Angel-Evangelist, which may be viewed as a kind of Diocesan Episcopacy, in which office he continued to the end of his days.

In 1858 he married Elizabeth Byrne Williams of Wethersfield, Connecticut. This place, about five miles from Hartford, he made thenceforth his home. He died on October 17, 1897. The funeral was held, not at his own Church in Hartford, but at the Congregational Church in Wethersfield. The reason for this was the smallness of the Catholic Apostolic Church in Hartford, the many friends he had in the other neighborhood, and the intimate relationships throughout the years with the Congregational Church there and its ministers. With that Church, moreover, his wife's family had been connected for generations. The service was conducted by the Catholic Apostolic minister, the Reverend J. A. R. Rogers, addresses being given by his friends, the Reverend Dr. Samuel Hart, an Episcopalian, and the Reverend Dr. E. P. Parker, one of the leading Congregational ministers in Hartford.<sup>22</sup> A study of Mr. Andrews' work is of value as bearing on the general methods, and on the manner of growth of the Catholic Apostolic Church in North America in the nineteenth century. The ac-

20. S. J. Andrews, *op. cit.*, p. 67 n.

21. *Ibid.*, p. 74.

22. S. J. Andrews, *op. cit.*, pp. 194 f.

count extant of his journeys covering some of these years is fairly representative of the whole, and is an amazing record of incessant conscientious duty, faithfully performed.<sup>23</sup>

In 1857 Mr. Andrews began the method of public lectures at Hartford and Bridgeport in Connecticut. The area was later expanded so as to include Boston, New York, and the South. A hall would be hired in each case, and announcement would be made of the forthcoming meetings.

In 1866 he left for England, John S. Davenport and his three daughters being fellow-passengers. There is a note,<sup>24</sup> Sunday, June 3, that the Eucharist was administered in London by Armstrong who also preached the homily, and that Dalton was in charge of the afternoon service. Mr. Andrews returned to the United States on August 15 in company with Armstrong, but the latter must have been in poor health during, or soon after, the trip, and shortly returned to England. Fackler, who likewise had been to England, and returned that September, reported that "Mr. Armstrong had gone to Whitby on the coast of Yorkshire, and was somewhat better."<sup>25</sup>

On September 28 Mr. Andrews set out on an extended visit to Canada. Beginning in Toronto, he made his home there with his friend, D. McMichael, a lawyer and leader of the Catholic Apostolic Church. At evening prayer he met a Mr. Holmes, formerly of Potsdam, New York, but at this time assisting as Priest at the Church in Toronto. Mr. Andrews met the Ministers and discussed with them the possibilities of evangelism on a larger scale, and of organizing to that end, as was done in New York.<sup>26</sup> But he had no definite plan to propose pending a consultation with Cuthbert, who was now in Canada and whose headquarters must have been Kingston, for, writes Mr. Andrews, when visiting that place "Cuthbert came in for us with his wagon. He is much hindered in his labors by his farm."<sup>27</sup>

During this visitation Mr. Andrews went to several outlying districts. He comments that the meetings, which had the approval of Cuthbert, were a success. There seems to have been quite an interested though small group at Ottawa and Hull, but difficulty in securing an adequate hall led him to give up the idea of meetings in Ottawa. There is an interesting note, as showing the friendly attitude of other Churches, that at Aylmer "the meetings are held in the Presbyterian place of worship."<sup>28</sup>

23. Private sources.

24. *Journal*, (June 3, 1866).

25. *Journal*, (September 25, 1867). From this point on there are no references to quotations. Information is given extensively from the journal, private sources, and particularly oral suggestions.

26. Private source.

27. Private source.

28. Private source.

One wonders what precisely were the powers of Cuthbert.<sup>29</sup> There is a note that "Mr. Ryerson has broken up all Mr. Cuthbert's arrangements for conducting Evangelistic work in Toronto."<sup>30</sup> The position is somewhat explained by a note of February 28, 1868: "Since my return from England in August '66, I have had the oversight of the Evangelist work in N. America, Cuthbert and Davenport being the Angel Evangelists who are my helpers."<sup>31</sup> Mr. Andrews made a very brief stay in Montreal, and proceeded to Hartford, which he reached on November 5, 1866.

Two interesting comments belong to this period: He came across Norton's tract, *Agnus Dei*, and finds fault with it because of false doctrine, though he does not state where, according to him, the error precisely lay. It appears that George Ryerson agreed with the criticism of it by Mr. Andrews.<sup>32</sup> Then again he writes: "I have been reading several papers in a volume called *The Church and the World* written by members of the so-called Catholic party in the English Church. Some of them are written with much ability, and many of them contain important truth. But there are grave errors taught in the volume, and the impression left on my mind is that the tendencies of the movement are decidedly Romeward."<sup>33</sup>

At Hartford the work was still in the initial or evangelistic stage. No fully organized community had come into existence, nor was the full ministry established or worship fully developed. For instance in 1868 it appears that Mr. Andrews had not started making use of Vestments, but there were Liturgical beginnings in that forms of prayer were used with discretion: "We thought it best not to use the Absolution as yet, but the Confession and some Collects."<sup>34</sup>

While Hartford was thus receiving the supervision of Mr. Andrews himself, the work in New York was making steady progress. Cuthbert had been there in 1868. Rintoul, of that city, said to Mr. Andrews as to the gatherings held, that "there had been no fruit of Cuthbert's preaching, but that it had stirred up the faith and zeal of the congregation."<sup>35</sup> Fackler writes regarding Cuthbert's preaching there that "the manner and form were less offensive than formerly but the substance of it equally onesided and essentially sectarian."<sup>36</sup>

Nevertheless there was by this time a goodly company in New York.

29. Mr. Cuthbert's prominence does not seem to have lasted long. As early as 1854 his position in New York had been filled by another. In 1870 there was some disagreement. In January 1871 it is noted that he was much broken in health and in Ireland. There is another reference to some difficulty with his superiors, and he was suspended.

30. Private source.

31. Private source.

32. Private source.

33. Private source.

34. Private source.

35. Private source.

36. Private source.

Fackler was located there. Among assistants are named Wightman, Kennedy, Seely, Ludlow, Leathem. The last-named thinks an Angel-Evangelist should reside in New York and make it the center of his Evangelistic efforts. Whether this was jealousy on the part of the New Yorkers or discontent with methods pursued, it is difficult to say; but it does serve as a reminder that, though New York has ever been the center, up to this time the leaders of the movement in America made their home around Hartford. It may be also that the New York men were not satisfied with the quieter methods employed by Andrews. In any case in March 1870, Mr. Andrews is planning to make use of young men in the Church of New York for evangelistic work in that city under his direction.

During this period we find Mr. Andrews still having some connection with his old denomination. He speaks of attending a meeting at Wethersfield of a Church Visiting Committee, of which he had been appointed a member (unless, according to New England usage, that was a Committee of the Ecclesiastical *Society* rather than of the Church).<sup>37</sup> On March 18, 1868, on the occasion of the installation of Mr. Adams, the new minister at Wethersfield, he writes: "My brother was here as a delegate from Hartford and the Park Church," which proves that the Reverend Samuel J. Andrews was still connected with Congregationalism.<sup>38</sup> But by May 3 of that year there are signs that Mr. Andrews does not feel quite at home in Congregational worship. Adams asked him to assist at Communion: "I did it with much reluctance and many misgivings, offering the prayer for the blessing of the bread."<sup>39</sup>

Nevertheless, consistently with the teachings of the Catholic Apostolic Church, he does not unchurch other Christians. He himself continued in the fellowship of the other ministers of Hartford as long as possible, and would also urge applicants from other churches to remain if possible in their own communions. There was a case of a Mr. Mines who had been deposed by the Protestant Episcopal Church and wanted to enter the Catholic Apostolic Church. He is advised to "wait quietly where he is, and to recover if possible his lost ground in the Episcopal Church."<sup>40</sup> Again this attitude is shown in his approval of Radcliffe Davenport "who is now assisting a friend on Staten Island [and] said that he had made up his mind to go quietly on in his present course, strengthening what was good in the Episcopal Church to the utmost of his power."<sup>41</sup>

37. I.e., according to New England practice of the *Township* (as distinct from the Church) attending to ecclesiastical affairs of the community.

38. Private source.

39. Private source.

40. Private source.

41. Private source.



Mr. Andrews himself, as has been said, continued in the fellowship of his brother ministers. He drove his brother, Samuel J. Andrews, still a member of the Congregational Consociation, to its meetings held at Windsor, Connecticut, May 18, 1868. Mr. W. W. Andrews preached publicly on that occasion, that is before the group and a general congregation.

It was listened to by a number of ministers and theological students—fifteen in all. Three young men from the Hartford Seminary were examined, my brother, who presided, conducting the examination. It was satisfactory on most points, according to the measure of Congregational doctrine, but was sadly deficient on the Sacraments, respecting which they seem to have been taught nothing.<sup>42</sup>

On that occasion Samuel J. Andrews read a paper on "The Kingdom of God" and there was much discussion about it;<sup>43</sup> which is not surprising considering the Irvingite views the author had by this time adopted.

An institution of great value was the meeting of Ministers of all denominations, which was wont to be held at Hartford every Monday morning. The Andrews brothers and John S. Davenport attended these meetings regularly, took part in the discussions and occasionally read papers. It was a meeting where other great minds assembled: such men as Dr. Bushnell, Dr. Parker, Dr. Nathaniel Burton. As was to be expected, the point of view and beliefs of the men considered in this chapter did not always commend themselves to the rest of the company. In November 1889, W. W. Andrews spoke on Absolution, maintaining that God's way had always been to convey forgiveness through men and ordinances. "There was a lively discussion in which some sympathy was expressed by a few; but most were afraid of priesthood. Dr. Parker went furthest in approval."<sup>44</sup> But Samuel J. Andrews one day spoke to his brother "of an interesting conversation he had had with Dr. Burton,<sup>45</sup> who had gently hinted, Samuel thought, that our presence at the Monday meetings was felt to be a disturbing element, as the Ministers did not, and could not, understand us."<sup>46</sup>

Another fraternal institution which greatly interested Mr. Andrews, and which he attended regularly except when absent on evangelistic business, reading papers thereat and taking part in discussions, was the *Liturgical Club* of Hartford. This was started in 1875. The first mention he makes of it is under date February 28, 1876. It continued until 1888. It is a distinct loss to the Church History of Connecticut

42. Private source.

43. Private source.

44. Private source.

45. Dr. N. J. Burton, a leading Congregationalist.

46. Private source.

that no permanent record seems to have been preserved of this organization and of the contributions laid before it. In the private papers to which there has been access there is reference to the subjects dealt with by the brethren. Those given by Catholic Apostolic ministers include the following: W. W. Andrews—Correspondence with a Roman Catholic Friend; Irving's account of how he came to give up reading Sermons; The Melchizedek Priesthood of Christ; The Relations of the Departed to the Worship of the Church; The Resurrection of Christ in its bearing on Worship; The Holy Ghost; Greek and Roman Worship; The Eucharist as Prophecy. By Samuel J. Andrews—Priesthood; Symbols in Worship; Corporate Worship; The Life of the World to Come. By John S. Davenport—Mysticism; Baptism; Natural and Spiritual Gifts; The Special Dangers of the Clergy; Heavenly Worship; Tripartite Nature of Man; Various Forms of Teaching and Preaching in the Church; The Genesis of Robert Elsmere (Relation of sin to unbelief). By Samuel H. Allen—Unwritten Liturgies; The Priesthood. The list shows the varied interests, Liturgical and other, not of the Irvingite leaders merely, but generally of the Hartford Ministers of that day.

There must have been also an interesting Ministers' Meeting (held usually on Monday mornings) on May 18, 1868. The speaker on "The Relation between the Evangelical Churches and Ministries and Non-Evangelical" thought the time would come when recognition would be given to the Unitarian and Universalist. Samuel J. Andrews strongly opposed that view. W. W. Andrews, speaking of one of the prominent members, says that "he is on the lax side. He gave a curious definition of *Evangelical*: everyone was entitled to be so called who looks to God for Righteousness of character, whether a Jew or a pagan." Professor Thompson of the Seminary sided with S. J. Andrews.<sup>47</sup>

An outsider wonders how it is that W. W. Andrews, now Angel-Evangelist, was so long before receiving adequate recognition from London. He returned to the United States in 1866, as has been noted, in company with Mr. Armstrong, who, however, had to return to England immediately on account of ill health. Armstrong proposed, in 1866, that Mr. Andrews should be on the "Apostles' Council," and the latter "attended that year, but was not summoned afterwards."<sup>48</sup> One wonders whether fundamentally this was not because W. W. Andrews' mind had greater breadth of view. Finally, in June 1880, Coadjutor Caird writes that W. W. Andrews had been definitely attached to the

47. Private source.

48. Letter from Coadjutor Caird, June 1880.

"Apostles' Staff," and would hereafter be summoned to attend the Council. John S. Davenport received the same notification. W. W. Andrews sailed in April for Scotland (1881) to attend the Council which met at Albury, June 2-22. There is record of his doing so again in 1882 and 1883. In 1881 there were thirty-one members of the Council.<sup>49</sup>

Mr. Andrews entered into rest on October 17, 1897, at the age of eighty-seven, full of years and full of peace. He did not live to see the coming of the Lord which he preached, and for which he lived and hoped. This was one of the many disappointments he must have had. He also lived to see the passing of nearly all the 'apostles,' and almost all the Coadjutors. His faith, however, never waxed dim, but was steadfast to the end. Of the eulogies spoken concerning him some are given in the biography. But perhaps one of the best appeared in a review of his *Life* in the *Hartford Seminary Record*, which is not quoted in other works:

If success is to be measured by material emoluments and popular applause, then William Watson Andrews failed signally of the goal. But if it is to be gauged by self sacrifice and ultimate saintliness of character then this guileless follower of the Lord has obtained a goodly heritage. . . . He seems hardly to have deviated a hair's breadth from the straight and narrow path then marked out. Steadfastness, humility, sincerity, and godliness were the shining virtues of this simple hearted man of God . . . We would commend this book heartily to all who would come close to a pure-minded and noble hearted man and learn the secret of his life.<sup>50</sup>

49. The following is a list of those at the 'Apostles' Council,' June 1881; Russia, Germany, Denmark, and France were represented, as well as Great Britain and America:

|                     |              |            |             |
|---------------------|--------------|------------|-------------|
| <i>Coadjutors.</i>  | Caird        | Leslie     | Pockhammer  |
|                     | Capadose     | Hooper     | Geering     |
|                     | Diestel      |            |             |
| <i>Prophets.</i>    | Chevallerie  | Vowles     | Nash        |
|                     | Petit Pierre | Von Engden | Gaunt       |
| <i>Evangelists.</i> | Malcolm      | Muller     | R. Muller   |
|                     | Hore         | Heath      | Andrews     |
|                     | Davenport    | Dittman    | Thompson    |
| <i>Pastors.</i>     | Becker       | Arndt      | Peck        |
|                     | Dixon        | McMichael  | King-Church |
|                     | Hermes       | Thiersch   |             |

50. *Hartford Seminary Record*, (August 1900).





*PART III*

CATHOLIC APOSTOLIC  
TESTIMONY



## CHAPTER SIXTEEN

### GOD AND MAN

THE CATHOLIC APOSTOLIC CHURCH contends that it has no doctrine other than the Catholic one; <sup>1</sup> but it has not sought to embody its teachings in any comprehensive theological work. The main exception is J. B. Cardale's *Readings upon the Liturgy*,<sup>2</sup> which under that limited and somewhat misleading title includes excursions into all branches of theology, and may be said to constitute the main exposition of Catholic Apostolic doctrine. F. Sitwell's *The Purpose of God in Creation and Redemption*, a smaller work in theology, is able and concise. Dr. H. J. W. Thiersch's *A Summary of Christian Doctrine* <sup>3</sup> is intended primarily for parents and teachers. There is a small leaflet, probably by Sir George Hewitt, summarizing the distinctive teachings of this body,<sup>4</sup> and suggesting the line an investigator might follow. It would be instructive if there was available a complete account of the teaching given at the college or seminary inaugurated in 1850,<sup>5</sup> rather than a mere list of the subjects in the proposed curriculum.

This Church has been occupied mainly with order, ritual, and certain specific beliefs. This covers many topics on which it differs from one body or another of ecumenical Christendom.<sup>6</sup>

1. *RL*, II, 215-229; and pamphlets on the subjects.

2. There have been several editions, the earliest being dated 1848. That of 1878 includes an addition on Ordination, which though complete had not had Mr. Cardale's personal revision before publication. It is possible he had in mind further sections for this work.

3. H. J. W. and J. Thiersch, *A Summary of Christian Doctrine*, (Glasgow: 1888, translated from the German, Glasgow: 1888).

4. *So-called Catholic Apostolic Church?*, (no date or place, 4 pp.)

5. *Inaugural address delivered by Dr. Thompson, on laying the foundation of an institution or college for general instruction, 22d April, 1850*, (London: 1850). The first subject of instruction mentioned as to be taught is Dogmatic Theology. The college does not seem to have lasted long. It is referred to also in H. M. Prior, *My Experience of the Catholic Apostolic Church*, (1880), p. 21.

6. Some of these are: methods of interpreting Scripture, prophetism, the Holy Spirit, the Human Nature of Christ, adventism, eschatology, the Apostolate, the Church, the Ministry, the Sacraments, baptism and the Eucharist, regeneration, pre-

Its agreement with traditional Christianity may be seen in the first and second parts of its catechism, which in the main is that of the Church of England. The third part is a special addition, and may be taken as a definite statement of doctrines peculiar to themselves or which they hold with particular emphasis.

As regards the Nicene creed assent is given to the Nicene faith of the Church as held in England by the orthodoxy of a hundred years ago. In this creed it corrects an accidental omission in the Anglican Prayer Book: it says, "*I believe One Holy Catholic and Apostolic Church*," whereas in the Anglican book the word "holy" was dropped out, clearly by an oversight and not intended to suggest any deviation from ecumenical doctrine.<sup>7</sup>

Its teachings are intended to be Scriptural. Parts which seem to be applicable only to a particular instance or period are not all necessarily so. The request to Timothy to bring with him the cloak left at Troas (II Tim. 4:13) is equally the Word of God with the request that he fulfill his calling in the ministry. Similarly, the lists of names in parts of Ezra and Nehemiah are important with God and are for that reason recorded. The individual, that is, is precious in God's sight, and names ignored or forgotten by men are treasured in the mind of God.<sup>8</sup> Jesus said, "Rejoice not, that the spirits are subject unto you; but rejoice because your names are written in heaven" (Luke 10:20).

In the Scriptures there is seen a profound meaning and a spiritual application.<sup>9</sup> A certain amount of criticism seems to be allowed in that enquiry into the preservation of the purity of the text is conceded, and in that the writings are recognized as human compositions.<sup>10</sup> That there is freedom may be gathered from the attitude to the 144,000 referred to in the Apocalypse: most take the number literally, but instances are not wanting in which the tendency is to view the number as more or less figurative.<sup>11</sup> It is now stated that generally there is acceptance of the figurative view of Scripture.

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destination and election, and in *practical matters*, teachings on marriage, Sunday schools, missionary work, and, *negatively*, criticism of other Christian bodies.

7. *RL*, I, \*201-204.

8. (Thomas Groser), *The Book of Esther in Its Typical Application to the Christian Church with Remarks on the Inspiration of Holy Scripture*, (London), p. 6. (Thomas Groser), *The Growth and Intent of Holy Scripture*, (London: 1865).

9. (Thomas Groser), *The Book of Esther*, etc., pp. 3, 4.

10. *Ibid.*, p. 3.

11. E.g., (Cardale), *RL*, I, 320. "And in figurative language borrowed from the former dispensation, he tells us that the persons thus sealed were one hundred forty and four thousand."



## I. THE GODHEAD

The doctrine of the *Trinity* is firmly held and those who reject or impair it are condemned. There is the usual teaching on the Person of *God the Father*. It does seem, however, that in effect, though not in intention, a certain ethical quality is lacking in their conception of the Deity.<sup>12</sup> On the *Person of Christ* the affirmations of the Creeds are accepted without question, such as the Virgin birth, His life, death, resurrection, and second coming. The idea of the incarnation receives particular stress, which is congenial to modern ears especially since the Tractarian revival; it was somewhat novel when seen against the background of the beliefs of that day, which dwelt rather on the death of Christ and was concerned more particularly with matters relating to the individual soul's salvation. On the *Human Nature of Christ* the doctrine is the one Irving proclaimed, that Christ is fully one with man, even to the extent of the reality of His temptation and to His overcoming it by moral effort. This has been discussed at length elsewhere.<sup>13</sup> It is the teaching however on the *Holy Spirit* that is much more pronounced.

*The Holy Spirit. a. His Person.* The Nicene Creed is accepted in its Western form, that is, with the Filioque clause.<sup>14</sup> Mr. Cardale proceeds to discuss the matter in language reminiscent of more recent utterances.<sup>15</sup> In discussing the Eastern Orthodox position, he argues there is no law or reason that the only confessions of faith to be used shall be those which have been approved in General Councils,<sup>16</sup> and cites in support of his contention the acceptance of the Apostles' and Athanasian Creeds, which, be it noted, are used in the West but not in the East. And at the end of the Sunday eucharistic service in the Liturgy is a statement resembling some recent Union pronouncements, and one that is a virtual denial of their claims that 'apostles' ensure unity in doctrine:

The Creed in the above Office is set forth in the form used in the Churches in the West. The Churches in the East use the Creed in the form in which it was left by the Council of Constantinople. It does not follow that these two great divisions of the Christian Church are irreconcilably opposed on the doctrine involved in that clause, which the Western Churches affirm, and which the Eastern Churches abstain from affirming; and until a competent authority

12. This is dealt with also in the section on Worship, Chapter XX.

13. Page 22 ff.

14. *RL*, I, 108.

15. E.g., cp. Report of the proceedings held at Bonn . . . 1874. Also that of 1878. Preface in each case by H. P. Liddon, *passim*.

16. *RL*, I, 110.

shall pronounce thereon, it seems unreasonable that either form should be universally imposed.<sup>17</sup>

*The Holy Spirit.* b. *His Work* is seen in the

1. Sealing by 'apostles.' This rite<sup>18</sup> has had a prominent place, although it is no longer practiced because the 'apostles' have all passed away.<sup>19</sup> It is believed to be referred to in Acts 8:14, 18, Acts 19:2, 5, 6, and also in II Cor. 1:22, Eph. 4:30, II Tim. 1:6, 14. It was bestowed upon baptized persons, being viewed as the complement of baptism. It was not administered to persons under twenty, and was held to be distinct from confirmation as practiced in the Church of England both because of the age of the candidate and of the theory underlying the rite. Confirmation is "primarily bestowed for the benefit of the individual, and only mediately for the benefit of the Body, the Church; whereas, in the act of 'sealing,' enhancement of the Body, the Church, is the first thing involved, and the benefit of the individual, while of course included in it, is secondary thereto."<sup>20</sup>

In the "Order for the Laying on of Apostles' Hands" prayer was made that God, who had given to the candidates the grace of spiritual regeneration, should "set upon them . . . the seal and confirmation of the Holy Ghost," and the 'apostle' at the proper time extending his hands over them was wont to pray that the Holy Ghost might come upon them. Then laying his hands upon each one, he went on to say, "Receive the Holy Ghost, In the Name of the Father, and of the Son, and of the Holy Ghost. God the Father Almighty confirm and perfect thee; seal thee [here the candidate was signed on the forehead with the chrism] with the seal and signet of the Lord; and anoint thee with the ointment of salvation, unto eternal life." We are told in Acts (8:16) that some had "only been baptized in the name of the Lord Jesus," suggesting that something was lacking as yet, which was made up when the Apostles "laid their hands on them and they received the Holy Ghost."

More important is the connection of this seal with the adventist hope. The Church is thereby made ready for the coming of the Lord.

17. *Liturgy*, "Service of the Holy Eucharist on the Lord's Day."

18. In the New Apostolic Church this is recognized as the third of the three sacraments of the Church.

19. The source of information is *RL*. But there have been several pamphlets by others on the subject, such as by (J. Kennard), *Apostles and the Sealing through their Ministry*, and particularly (W. Tarbet), *Catechism on the Laying-on of Apostles' Hands*, which is not only helpful to an outsider but must have been well thought of by the community, having had at least three printings. The one used here is dated 1895.

20. (W. Tarbet), *op. cit.*, p. 7.

In Rev. 7:2, 3, 4 it is stated that the judgments are stayed until the servants of the living God are sealed in their forehead. From that passage also <sup>21</sup> one learns that the number sealed, 144,000, is a limited one. They "were redeemed from among men, being the first fruits unto God and to the Lamb," <sup>22</sup> are expressly mentioned in Rev. 14 as they who appear with the Lamb on Mount Zion "having . . . the name of the Father written on their foreheads."

The rite, like the sacrament of baptism, is never repeated and, like baptism, it impresses its stamp on character. It may be marred by sin but is never effaced. A criticism of the claim to perform 'apostolic' sealing is that, unlike the one mentioned in the New Testament, there are no external powers manifested in connection with the rite. But the answer given to that is, first, that it is 'apostolic' sealing, that is, that it is based on acceptance of the new 'apostleship'; and secondly, that there are gifts and miracles in the Catholic Apostolic Church which are not discerned or recognized by the outside critic.

2. The Gifts of the Holy Ghost. According to Scripture the chief of these gifts was the divine presence, which made the Church a spirit-filled community, and in virtue of it men are empowered to exercise charismatic manifestations.<sup>23</sup> These, which were stressed in the earlier Catholic Apostolic period, soon drifted into the background and though still recognized their place is taken rather by the one "gift" represented by the fourfold ministry of apostle, prophet, evangelist, pastor-and-teacher. Nevertheless, the supernatural phenomena which are manifest to the senses, "the word of wisdom, of knowledge, discerning of spirits" (I Cor. 12:3 ff., 8-11) as well as healings, miracles, and tongues, are still in the Church and ought properly to belong to it now, as they did in the days of Apostolic beginnings.

a. *Tongues*. These 'gifts' may have died out in the course of time as compared with the early manifestations. Within less than forty years of those happenings when the tongues played a sensational part, the whole matter seems to have lost significance. The *Readings* practically ignore the subject. But they are not altogether ignored, for the gift of the Spirit in Scripture includes 'tongues' and the interpretation thereof. They are therefore tacitly held as a possible endowment of the Church, though not necessarily to be expected at any one particular time.<sup>24</sup>

21. *Ibid.*, p. 14.

22. *Ibid.*, p. 14.

23. *RL*, II, 147-85, etc.

24. On the nature of tongues and their interpretation one is referred to I Cor. 14 and to the many treatments, historical and psychological, of the early stages of the Catholic Apostolic movement (See ante Chap. IV). See also Andrew L. Drummond, *Edward Irving and his Circle*.

b. *Miracles*. The Catholic Apostolic Church is a community within which miracles, as part of the promised 'gifts' (I Cor. 12), have a recognized place.<sup>25</sup>

"By miracles," says Mr. Cardale, "we mean remarkable acts wrought before the eyes of men, which can only be assigned to a supernatural cause."<sup>26</sup> The reason for the pamphlet from which the extract is taken was the popular charge that if the newer 'apostles' were indeed what they claimed to be they would have been supported by miraculous evidences. The inability to produce such was a difficulty with these 'apostles' as it was with Mohammed,<sup>27</sup> and to meet it both the *Koran* and the *Liturgy* are set forth as claiming miraculous character, the former expressly, the latter by implication.<sup>28</sup> In other respects Mr. Cardale is at pains to show from Scripture that miraculous works are not the inevitable accompaniment of a messenger of God, whether in the Old Testament period or in the New.<sup>29</sup> The power to work miracles is one of the gifts of the Spirit (I Cor. 12), but in the New Testament, whereas they are manifestations of God's power and presence to the Church, "they are not, of themselves, demonstrative signs or sufficient proofs."<sup>30</sup>

Miracles have not been "perpetually in manifestation."<sup>31</sup> By references to Justin Martyr and others of the first century and a half it is seen that the existence of spiritual gifts suffered a gradual disappearance. The author does not admit however that this disappearance was possibly because miracles were no longer necessary.

c. *Prophecy*. Irvingite 'prophecy' has suffered in the course of these years, from the days when the whole religious world in Great Britain was agitated because of the doings of the prophets in Regent Square Church and elsewhere. The sway which they exercised was soon restricted and reduced to a minimum, this having been one of the earlier tasks to which the 'apostles' set themselves.

All people may prophesy; but though they may exercise this gift not all are *prophets*. The *prophet* here forms one of the four ministries of the Church, and his gift may be exercised by any ordained

25. One may be referred to treatises and encyclopaedia articles by Roman Catholic writers, the Roman Church being likewise a believer in miracles. For a modern treatment of the subject from the Protestant point of view compare David S. Cairns, *The Faith that Rebels*, (1930).

26. (J. B. Cardale), *Miracles and Miraculous Powers*, p. 36. Miracles are not discussed at length, either in *RL* or any official work.

27. *Koran*, Sura XVII, 61. D. S. Margoliouth, *Mohammed and the Rise of Islam*, pp. 132 ff.

28. *Koran*, Sura IV, 80; XLVI, 2.

29. (J. B. Cardale), *Miracles*, etc. Discourse iii.

30. *Ibid.*, p. 47.

31. *Ibid.*, p. 40.



priest or consecrated angel (bishop) who possesses it.<sup>32</sup> In the *Short Discourse on Prophesying* the use of this gift is sharply circumscribed. Whatever his rank the *prophet* is strictly subordinate to higher authority. In the particular Church he is subject to the local angel; if he is himself an angel, he is a *prophet* in the universal Church and subject to 'apostles' or their coadjutors.<sup>33</sup>

Regarding the content of his utterances a *prophet*, assuming he is subject to the angel and receives from him the doctrine of the Church and also has become familiar with the Scriptures, is able to make such prophetic interpretations of the Scripture as are fitting with the teaching of the angel. His office, it is said, is to give light,<sup>34</sup> not to teach or to correct.<sup>35</sup> The prophet's message is helpful<sup>36</sup> but there is no ministry of a *prophet* in a Church once the angel has been removed.<sup>37</sup>

d. *Healings*. The gift of healing has been rediscovered by this communion and has been insisted on throughout its history, though the Protestant Churches generally had not yet awakened to their privileges. The Church of Rome however has never failed to bear its testimony to the powers of healing deposited in her. The Scriptural basis is in Mark 16:15-18, where of the first Apostles it was said, ". . . they shall lay hands on the sick, and they shall recover." The other scripture is in James 5:14, 15. "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save him that is sick." Presbyters are understood to be the elders of the Church rather than the older men in the congregation.

In the *Order for Anointing the Sick*<sup>38</sup> it is urged that the Elder in charge must be accompanied, when possible, by the other Elders, the Pastor, and the Deacon, and the rite should be administered only to persons who are in a serious condition physically and are communicants or about to receive the communion. The whole is clearly meant to be a form of official visitation on the part of the ministry of the Church. These latter must all be properly vested before the rite begins. The patient is urged by the Elder in charge to confess his sins, during which part the rest are to withdraw; and then the absolution

32. (J. B. Cardale), *A Short Discourse on Prophesying and the Ministry of the Prophet in the Christian Church*, (1868), p. 5. This writing, clearly intended to limit the action of the prophet in a particular Church, made for that reason "much sensation amongst us," according to William Grant, *Apostolic Lordship*, p. 51.

33. *Ibid.*, pp. 5, 6.

34. *Ibid.*, p. 8.

35. *Ibid.*, p. 8.

36. *Ibid.*, p. 8. For specimens of *prophets'* utterances see p. 107. Note the presence of numerous *Oh's* and *Ah's*. The content of the message seems mainly to be hortatory.

37. *Regulations*, §§ 566-68.

38. *The Liturgy*, etc.

is said, the Priest laying his hands on the sick person. It is presumed that the other Church officers have now returned. The sick person gives his assent to the faith of the Apostles' Creed and the anointing follows. The Elder anoints the person's head or forehead and, if requested, any other part affected, saying, "the mercy of our Lord God, that all pain, infirmity, and sickness may be expelled from thy body, and that thy soul may be delivered of all corruption and power of sin."

All this is in keeping on the one hand with modern trends in the Church, and it is also in keeping with the practice of the early Church. It is not Extreme Unction, which is generally regarded as a sacrament for those about to die, but is rather intended for those for whom there may justly be entertained a hope for recovery. It is, in other words, the practice of the *myrrh*, or the *anointing* in the Eastern Orthodox Church.<sup>39</sup>

## II. MAN

The teaching on man is the traditional one based on the story of creation, on the fall and its consequences, and on original sin as well as actual transgression. The atonement, springing from God's initiative and that universal love which is seen in Christ, is not limited but is for all and its benefits are offered to all. All men have the power of choice and are therefore held responsible.<sup>40</sup>

1. Sinfulness. The teaching here is found in part in utterances and prayers admitting man's abject sinfulness before God. That man is in hopeless misery is affirmed in the language of their liturgy, all of which is Western and more particularly Augustinian in character.

The confession in the Eucharist, in the words of an ancient prayer, declares, "We unworthy sinners, approaching to Thy presence and beholding Thy Divine glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have sinned, we have grievously sinned against Thee [*mea culpa, mea maxima culpa*], in thought, in word, and in deed, provoking most justly Thy wrath and indignation against us." And in the Litany is retained the Calvinistic addition to the Kyrie Eleison: "Have mercy upon us, *miserable sinners*," which is found in the Anglican Book of Common Prayer, but is rightly omitted from the Scottish. In the abridgment however of the Litany, known as Supplications,<sup>41</sup> the response of *Kyrie Eleison* is without this addition.

39. Cp. *General Rubrics*, pp. 408-417.

40. E.g., Justin Martyr, *Apol.* I, xxviii, etc.

41. In *The Office for Morning Prayer*.

2. Freedom. To that belief in man's utter and abject need the Catholic Apostolic Church is committed, and in this respect is in contrast to the spirit particularly of the Scottish and Nonjuror Prayer Books. Man, however, is not a machine or a puppet. He is a spiritual being, and is possessed of will. "Where there is will, there is, so far, freedom. The limitation of the powers of action is no limitation of the will. . . . [Man] chooses evil,<sup>42</sup> not from any compulsion exercised upon him by another, but because he himself is inclined to evil and averse from good."<sup>43</sup>

3. Predestination. The question of Predestination and Election naturally follows upon this. The 'apostles' left no explicit statement on the subject and therefore one must depend on the teachings of individual writers who may be said to have caught the spirit of the teachings of their 'apostles.' On *predestination* comparatively little is said; but men are not viewed as without the power of choice, and their acceptance or rejection of the gospel does not depend on some absolute divine decree but on themselves.<sup>44</sup> Much more is said on the subject of election, and this particularly in connection with the Church.

42. *RL*, II, 246.

43. *RL*, II, 246-48.

44. W. A. Copinger, *Predestination, Election, and Grace*, *passim*.

## CHAPTER SEVENTEEN

### CHURCH AND MINISTRY

#### I. THE CHURCH

THE CHURCH is an institution of divine authority in its existence, its ministry and government, and its worship, and partakes of that life of which Christ is the source.<sup>1</sup>

1. An Election. That there is an *election* is clearly stated in Scripture, Rom. 11:5, I Th. 1:4, II Pet. 1:10, etc. As God has an election among the heathen who never heard the name of Jesus, and as Abram was chosen to be the father of an elect nation, so He has an election among His baptized children, the Church. Its purpose is "the blessing of those to whom a lower place is given in [the divine] scheme,"<sup>2</sup> but not to the exclusion of any from the favor of God. There is no election in the Calvinistic sense.<sup>3</sup>

The Church is the election out of mankind,<sup>4</sup> and is traceable to Pentecost, when the Spirit was sent to bring about this new creation. She is heavenly in that her fullness can only be seen in heaven, and even if unfaithful, just as members however unworthy of a family are still parts of that family.

But she has erred, in that she has been content to acknowledge another as her lord, be it emperor, pope, or the ruler as her Supreme Governor on earth. Since the days of the Emperor Constantine (312-337 A.D.) she has been ruled by the state, receiving thence dignities,

1. Henry Dalton, *What is the Church?* (First published in 1863; third edition, used in this work, 1924). Besides Dalton the following works may be noted:

W. W. Andrews, *The True Constitution of the Church*. (W. Bramley-Moore) Basileutos, *Divine Government*.

C. M. Carré, *Past, Present and Future of the Christian Church*.

A. B. Cobb, *The Church, from her Origin to the Present Day*.

(Jubal Hodges), *The Original Constitution of the Church and its Restoration*.

E. A. Rossteuscher, *The Church of Christ, its Nature and Development*.

A. C. Whalley, *The Right Constitution of the Church*.

John Hooper, *The Ecclesia; or the Called according to Christ Jesus*.

2. W. W. Andrews, *The Catholic Apostolic Church*, p. 31.

3. *RL*, II, 36-37.

4. Henry Dalton, *What is the Church?*, 16 f.



protection, and wealth, and has become earthly-minded. The result of her subjection to earthly rule is seen in the impairing of her doctrines, the decline in her worship, and her impoverishment in the matter of sacraments, Church furnishings, and even proper vestments for her clergy.

The general decline and sin of the Church must be traced to its very beginnings: the acceptance of the temporary nature of the apostolic office, the consent to the suppression of the divinely appointed and only ministry based on or descended from the apostleship, and her acquiescence in the extinction of prophecy. The reference is to scripture, III John 9, 10: "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not . . . and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth them out of the church." This is taken to mean that "the early Christians were excommunicated for receiving the first ministry of the Church, without which none other can lawfully subsist. So it is now, 1800 years afterwards." <sup>5</sup>

With this decline came also loss of hope, that is, of the personal second advent of Christ. It substituted for it the expectation of final judgment and of the end of the world. Through lack of 'apostles' divisions, contentions, disunity have ensued, and the very 'Communion of Saints,' of those upon earth with the faithful departed, is ignored.<sup>6</sup>

2. A Divine Society. The cry of the Macdonalds<sup>7</sup> was, even then, "Oh, for a body!" So the Church came into existence as an organized body, being placed under rulers not of human but of divine appointment, of whom Christ is the head. Its government from the first was theocratic. There was no democratic election of officers. Christ chose those whom He Himself would<sup>8</sup> (Mark 3:13).

Government, whether of Church or of state, says a writer of theirs, is of God.<sup>9</sup>

It is a false, yet a current modern political axiom, that power is vested in the people, *i.e.*, that it is not from above—from God—but from beneath, from the people; that it ascends rather than descends. . . . Some think that autocracy under a righteous ruler is the best form of government, and in a certain aspect this seems to be the teaching of Daniel's prophetic image, the head of gold

5. (C. M. Carré), *Appeal to all who believe in the Lord Jesus Christ*, (1858), pp. 6 ff.

6. H. Dalton, *op. cit.*, pp. 28, 29, 30.

7. Cp. Robert Norton, *Memoirs of James and George Macdonald of Port Glasgow*. See also the *Lives* of Edward Irving.

8. W. W. Andrews, *The Catholic Apostolic Church*, p. 4, etc.

9. (W. Bramley-Moore) Basileutos, *Divine Government*, p. 3.

setting forth the autocracy of Nebuchadnezzar, as contrasted with the miry clay and iron of the ten toes, the democratic government of the people.<sup>10</sup>

In the same line of thought are the utterances of Irving, Burwell and others.

The Church has in it *first*, apostles (I Cor. 12:28). The original Twelve had suffered through the defection of Judas Iscariot, but had the number made up, "acting, no doubt, by the directions of the Lord,"<sup>11</sup> and acknowledging divine guidance proceeded to fill the place on the advice of Peter "through the appointment of Matthias by the lot; so that the company of disciples stood on Pentecost headed up in the Twelve, and the Church was Apostolic in its constitution from the very beginning."<sup>12</sup>

The Church must be one in a *visible unity*. To ensure this unity a ministry headed by 'apostles' is necessary. There were no schisms in the Apostles' time, which suggests that no other ministry is competent to fill their place. Thus the Lord at long last has had compassion on His Church and has revived the 'apostolate' in these latter days, that it might restore that which is lacking.

Who, then, is in the Church? "The Church in the aggregate is the company of the baptized; for baptism is the *act of God*, whereby man is taken out of a state of nature, and brought into a state of grace."<sup>13</sup> The catholicity of the work of their 'apostles' is seen in that "they recognize all the Baptized, of whatever name, as constituting the Body of Christ, even though in a disorganized and incomplete condition."<sup>14</sup> No other statement is valid, least of all the Roman contention which, while admitting all baptisms, insists on acceptance of the claims regarding the Bishop of Rome in order to be in the church. Rome "makes membership in the Church of Christ the act of the individual, not the act of God. . . . [Therein] is a complete denial of baptism as *the act of God, whereby we are incorporated into the body of Christ*."<sup>15</sup> If anyone brings some other tests,<sup>16</sup> we say to him: "Roman means not Catholic; Anglican means not Catholic; Greek means not Catholic; Protestant, in its thousand varieties, means not Catholic; Wesleyan, Baptist, Presbyterian, Independent, none of these names means Catholic; and therefore, none of them is your right name; be-

10. *Ibid.*, pp. 45, 60. A less disparaging view of democracy is given in writings by American authors.

11. W. W. Andrews, *True Constitution of the Church*, p. 11.

12. *Ibid.*, p. 11.

13. H. Dalton, *What is the Church?*, p. 9.

14. John S. Davenport, *A Letter*, etc., p. 31.

15. H. Dalton, *op. cit.*, p. 12 n.

16. T. Fowkes, *Sectarianism*, pp. 48, 49.

cause you, being baptized into Christ, are thereby made to be a member of Christ's *Catholic* Church; and your true name must be that which indicates what God has made you to be, not that which man has persuaded you to become."<sup>17</sup>

Consistently with such views this Church seeks to be charitable toward all those from whom it differs, although these in varying degrees maintain mutilated rites and imperfect Christian teachings.

3. Notes of the Church. The historic Notes of the Church, One, Holy, Catholic, and Apostolic, which the Nicene Creed proclaimed, are accepted, and are insisted upon. They imply *apostolicity*, which needs no further description here, seeing that the entire discussion of this Church deals with the constant claim regarding apostles. Much is made however of the matter of organization as constituting *catholicity*. The Church is said to be Catholic because it "comprehends all baptized men, and all congregations or particular churches into which they are gathered or collected," there being but one Church throughout the world.<sup>18</sup> On the other hand, the separate Churches have some, but not the whole truth. Concerning the note of *holiness*, the Catholic Apostolic Church has always felt some difficulty, as has the Christian Church in general, in defining what precisely it is. It is content to speak in general terms.<sup>19</sup> *Holiness*, it is said, belongs to it because it offers itself to the Holy One as a living sacrifice; because it is the dwelling place of the Holy One, who works by His Spirit in it; and because He manifests His gifts in it, including healings, miracles, prophecy, tongues and their interpretation (I Cor. 12:8-10).<sup>20</sup> As regards *unity*, the Church is one in spite of its divisions; and Christendom as a whole today is increasingly inclined to reject the divided state of the Church as normal.<sup>21</sup>

4. The Universal Church. God ministers to the Church Universal through the fourfold agencies under 'apostles,' and to the local or Particular Church, under the Angel, by a similar fourfold ministry as far as possible.<sup>22</sup> The Universal Church has not only the universal

17. *Ibid.*, p. 49.

18. *RL*, I, 115. (W. Tarbet), *Catholicism* is a sermon dealing with this subject, but chiefly in protest against Roman Catholic exclusive assumption of the word Catholic.

19. This was the case in the Tractarian period, as may be seen in W. Palmer's *Treatise on the Church*, Vol. I, Part I, chap. VI, (3d Ed., 1842).

20. *RL*, I, 115 f. (John B. Cardale), *Manual, or Summary of the Special Objects of Faith and Hope* . . . , pp. 50-51.

21. *RL*, I, 113. Cp. the attitude of the Protestant Episcopal Church in the United States during the Civil War. She refused to recognize that there had been any division, and after the war felt the question of reunion did not arise.

22. *RL*, I, 257.

ministries but its place of worship, in this case at Albury. The 'apostles' while in England made their home in that beautiful village in Surrey. The imposing residence of Henry Drummond was there, and there many of the significant happenings took place. Through Drummond's munificence the *Apostles' Chapel* was built; a dignified structure, which seems solitary and lost on that estate. Near it, about half a mile distant, is the Silent Pool, which has provided numberless opportunities to Catholic Apostolic people for inspiration and meditation.<sup>23</sup> The pool is perfectly still, not a ripple on the surface and nothing to show whence it is replenished and whither its outlet.

In this *Apostles' Chapel* there were full services, and here the ministers of the Universal Church were wont to exercise some of their functions. Since then, however, changes have come upon Albury. But it is being kept with the loving care of some still left, who are looking for the consolation of Israel.

The place was chosen, or perhaps accepted, as usual through 'prophetic' utterance. Its services were in a class by themselves, differing from those of other congregations. There was no pomp or magnificence in the "Chapel of the Great King," as it had been called in the word of 'prophecy.' There are no seven lamps, no angel's throne, no angel heading up the fourfold ministry.<sup>24</sup>

Just as in the Particular Church the prayers of the whole community are presented by the elders into the hands of the angel, so in this, the Universal Church, prayers of the Church Universal are presented to The Angel, Jesus Christ himself. In the former case the presence of the visible angel is a reminder of the constant presence of the Lord; in the earthly center of the Universal Church the very absence of the angel stirs up the expectation of the return of the Lord from heaven. Nevertheless, as it is important that every member should witness the work and ministry of an angel, such a one was later appointed by the 'apostles' to take charge of all the worship in the *Apostles' Chapel*.<sup>25</sup>

The construction, however, and symbolism of this Chapel differ from those of the Churches in general, as for instance in the provision for the seating of the 'apostles.' "Here . . . is the worship of the Universal Church; here we have, as far as our present mortal condition allows it, the antitype of what the apostle John saw in the heavenly vision—the twenty-four elders, having every one of them golden vials full of incense, which are the prayers of saints."<sup>26</sup>

23. E.g., T. W. Dove, *The Silent Pool, and Other Poems*, (1892).

24. (I. Capadose), *On the Office of Angel in the Church of Christ*, p. 1.

25. *Ibid.*, p. 2.

26. *Ibid.*, p. 2.



## II. THE MINISTRY

The constitution of the Church is one of the original gifts of the ascended Christ.

1. 'Apostles.' It was God's purpose that under Christ apostles should always be the rulers of the Church (I Cor. 12:28), called to that office by the Lord himself<sup>27</sup>; but the unfaithfulness of the Church led to the removal of both the original Twelve and the new line of a Gentile apostleship begun in St. Paul. In 1832 was begun the restoration of the college of 'apostles.' But due to the unpreparedness of the Church for this second sending, they were withdrawn by death. Reference to them is constant in the thought, prayers, and speech of the Catholic Apostolic Church, but as they are no longer in the world a study of the ministry must proceed with the remaining orders which are still functioning. It is enough here to indicate briefly what was the nature of this Second Sending, both of 'apostles' and of the 'seventy.'

a. *The Twelve.* These constituted the apostleship of the *Gentiles*, which began in the person of the Apostle Paul, but the Church had begun to decline already in St. Paul's day, and proved unprepared to receive his message. God therefore withdrew the Gentile Apostleship he had given before its calling was completed and "the work had to be, as it were, begun again. . . . [But] the . . . Gentile Apostle's hope remaineth. . . . To a Gentile Apostleship was it revealed and committed; and by a Gentile Apostleship must it be fulfilled."<sup>28</sup>

Thus St. Paul did not see the fulfillment of his hope, which nevertheless must be fulfilled in due course because God's "gifts and calling . . . are without repentance" (Rom. 11:29). This hope was revived in 1832. Moreover it came to be felt that there should be *helpships* for the

27. On 'apostles' cp. the following among other writings:

S. J. Andrews, *The Church and its Organic Ministries*.

W. W. Andrews, *The True Constitution of the Church and its Restoration*.

George C. Boase, *The Restoration of Apostles and the True Position of Those who Acknowledge them*.

Thomas Carlyle ('apostle'), *Apostles Given, Lost, Restored*.

(J. S. Davenport), *Permanency of the Apostolic Office as distinct from that of Bishops*.

(W. Flewker), *The Restoration of the Gentile Apostleship*.

(Thomas Groser), *The Functions and Credentials of Apostles*.

(Sir George Hewitt), *Apostles Always Necessary in the Christian Church*.

(Jubal Hodges), *The Original Constitution of the Church and its Restoration*.

(Robert Norton), *The Restoration of Apostles and Prophets; in the Catholic Apostolic Church*.

(Robert Norton), *Truths and Untruths; Respecting a Restored Apostolate*.

(F. Wallis), *The Removal of the Apostleship*.

28. (W. Flewker), *The Restoration of the Gentile Apostleship*, (1874), pp. 6, 7.

'apostles,' helpers being persons who were to discharge the lesser 'apostolic' functions; and still more important, the office of *The Apostles' Coadjutor*. "The fulness of Apostolic grace is dispensed through the Coadjutor: one with the Apostle in Spirit, distinct from him in person; the same grace, through a different man, and with equal authority though through a subordinate minister; Apostolic benediction through one who is not an Apostle, but by the absent Apostle through his Coadjutor present."<sup>29</sup> But seeing Cardale was called hence, the feeling gained that all the newer 'apostles' were destined to pass away.<sup>30</sup> The last one died in 1901. Their work was prolonged for a period through the Coadjutors, but these also were withdrawn—the last in 1927. It is believed that if the "Lord's work" had been generally accepted, the course of events would have been different, but now the message left was one of denunciation, and of warning that judgment is at hand. In the words of Mr. Edward Heath, himself a Coadjutor, on the death of Mr. Woodhouse, the last 'apostle':

Before the solemn act of God in removing the last surviving Apostle we can only bow our heads and lay our hand upon our mouth. We weep, but it is more for Jerusalem than for ourselves. And while we pause to hear what God the Lord will speak, what can we do but cast ourselves down before Him, and say on behalf of the whole Catholic Church: "Spare Thy people, O Lord, and give not Thy heritage to reproach."<sup>31</sup>

The reference to 'apostles' is natural because the Catholic Apostolic Church lives in that realm. The 'apostles' were in it and had a definite place in God's purpose of redemption. The power and duty of ordaining belonged to them alone. It is admitted that in the first century it was found necessary to delegate ordaining authority to persons like Timothy and Titus, though not independently of the Apostles (I Tim. 3:14, 15; Tit. 1:5), and who in any case were of episcopal rank. It is conceivable that these same delegated powers were committed by them to others in bishop's orders.<sup>32</sup> "But this further position is nowhere

29. (J. B. Cardale), *Homily on . . . The Office of Coadjutor to the Apostles*, p. 9.

30. (Robert Norton), *Truths and Untruths; respecting a Restored Apostolate*, (1876), p. 5. No "provision has been made, or is in contemplation, against the apprehended removal of the three remaining apostles, all of them advanced beyond the allotted age of man: neither would their departure from us disturb, in the smallest degree, our faith or expectations; inasmuch as we are anticipating" the parousia and events accompanying it.

31. Quoted from a note to the Angels by Mr. Heath in (F. Wallis), *The Removal of the Apostleship*, (1901), pp. 9, 10.

32. From these come the ministries in the church today, valid insofar as being from above and existing by apostolical succession, incomplete because there is no apostolate on which they depend, and not rising above the lower orders where the episcopate has not been maintained. The practice in the Catholic Apostolic Church is to refer to such as in their separate communions were entitled to the prefix, as

stated in Holy Scripture, nor does Scripture give us a trace of the means whereby God would provide for the continuance of a priesthood, and consequently of the Sacraments and of the Church, after the departure of apostles.”<sup>33</sup> The departure of ‘apostles’ was therefore a grievous loss because it has made possible the extinction of the Church (unless God provides some other way out) by leaving no one through whom the ministry can be perpetuated.

b. *The Seventy*. There is also a subordinate ministry of Seventy. This is foreshadowed in the Old Testament, as in Num. 11:10–30, where seventy of the elders of Israel were appointed by the Lord to share the burden of Moses; in the great Sanhedrin consisting of seventy men besides Moses; in the seventy Angels signified by the seventy palm trees (Ex. 15:27); in the existence of seventy nations excluding the Jews;<sup>34</sup> in the seventy Angels of Ex. 1:1–5, Deut. 10:22; and in the symbolism of twelve and seventy connected with the Mosaic Tabernacle.

Christ, we read, appointed the Apostles after a night spent in prayer, and then “appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come” (Luke 10:1). These were to do nothing contrary to the Apostles. They were given power and authority not only to cast out unclean spirits but to teach and preach and perform miracles of healing. Thus by appointing the superior ministry of the Twelve and the subordinate one of Seventy, He set His seal on them and on the manner in which the government of the Church should be conducted. It has been assumed that there must be such ‘seventy’ alongside the new ‘apostleship,’ but it is not known who is in that number, whether they have as yet been called, or when it is to be completed.

2. The Threefold Ministry. These are the Angel or Bishop, the Priest or Presbyter, and the Deacon. The number three is prefigured in the arrangements of tabernacle and temple, in the triple constitution of man, in the Trinity, and in the order in the Jewish hierarchy of High Priest, Priest, and Levite.

a. *Angels*. The angel is the chief officer of the local Church.<sup>35</sup> At the ordination service of candidates for that office it is throughout as-

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‘Reverend.’ Those whose ministry has been only in the Catholic Apostolic Church are referred to only as Mr. or Esquire.

33. (J. B. Cardale), *Manual or Summary of . . . Faith and Hope*, pp. 28 f. See pp. 26–28.

34. So Talmudic writers quoted in (W. Bramley-Moore) Basileutos, *Divine Government*, pp. 9 ff.

35. (I. Capadose), *On the Office of Angel in the Church of Christ*, pp. 2 ff. Edward Irving, *Prophetical Writings*, on Rev. 2 and 3.

sumed that he is to be set apart to the office of 'angel and bishop,' not 'angel or bishop.' Bishops there have been in great numbers throughout the ages but no angels since the early centuries until December 26, 1832, when Cardale performed his first 'apostolic' act by ordaining Henry Drummond as the first angel of the flock.

The angel is the overseer of the local Church, as was the case with the "Ignatian" bishop in the second century or as is in theory that of the Presbyterian pastor assisted by his elders in modern times.<sup>36</sup> His distinguishing work as angel is the offering of the Ministry of Intercession, which is also what Christ Himself is offering in the heavens (Heb. 7:25).<sup>37</sup> References also are made to the letters of Ignatius to the Ephesians, Trallians, and Smyrneans, in which the bishop and angel is indicated as center of unity in a local Church. Many things in the Church, as the Liturgy shows, can only be done or said by the angel. Perfect worship can only be offered at the *angel's seat*, but it should be the aim of minor or subordinate Churches to attain to the position when they will themselves have an angel act over them and consequently a form of words more adequate and complete.

The angel and the lesser ministries are symbolized by the *cherubim* and the *seraphim* (Ezek. 1, Isa. 6). According to 'prophetic' utterance these are not to be understood as being actually and literally as described, but as symbolizing modes, distinct and different, wherein God acts toward His creatures.<sup>38</sup>

The cherubim, under the symbol of four living creatures . . . set forth . . . [the] Divine Will . . . spiritual intuition . . . Divine reasonableness . . . and . . . that administration of providence, strength, and comfort, by which all creatures are sustained and nourished. These are manifested in the Church through the ministry of apostles, prophets, evangelists, and pastors . . . the word cherub signifying, according to the best Hebraists, "the likeness of the power," that is . . . the power . . . of God.<sup>39</sup>

The seraphim, on the other hand, are

"not described as multiform; but, standing above the throne in heaven, they are the symbol of the presence of Jehovah . . . so that . . . in like manner, all the angels surround, as it were, the throne of God . . . receiving from the hand of Jesus, through the fourfold ministry of the Universal Church, the spiritual mysteries which they are to dispense to their people, and the holy

36. Henry S. Hume, *An Address*, p. 7.

37. *RL*, I, 420.

38. *RL*, I, 149.

39. *Ibid.*, I, 149 f. On the cherubim cf. David Lambie, *The Cherubim Symbolical of Ministry*; also an elaborate work by (W. Bramley-Moore), *The Cherubim of Glory and their Manifestations in the Church of Christ as Foreshadowed in the Visions of Ezekiel*, by Philalethes, M. A. Trin. Coll. Camb., author of *Baptism on Didache*; *Ancient Tyre and Modern England*; *The Church's Forgotten Hope*, etc. (708 pp., printed privately, 1917).



rules by which they are to guide them. The angel is not only the presiding priest and ruler in his Church, he is also the ordinance for light and guidance to his people. And with this symbolic character, also, the name "seraph" in the original Hebrew agrees, signifying burning, or flame of fire.<sup>40</sup>

At this point should be mentioned the archangels. "We have been taught to believe that God will not only send forth a twelvefold apostleship to the Gentiles, but that He will give to His apostles, as helpers in their labors in the Universal Church, ministers upon whom, by reason of the importance of the work committed to them, He will put the name of Archangels; and that the number of those engaged in this ministry shall be seventy."<sup>41</sup> This subject, however, on their own admission, has not been fully developed. Here, though not uniformly elsewhere, they seem to be identified with the Seventy (*ante*, p. 275).

The angel-evangelist is next to the 'apostles,' being set over a whole region rather than a Particular Church.<sup>42</sup> Angel-evangelists were fellow workers with the 'apostles' and were to preach. This meant, not the preaching of the Gospel as ordinarily understood, but the announcing of Christ's speedy coming and the need of preparation for it. The angel-evangelist is also the person who admits candidates for membership and "commits them to pastorship," that is, places them under pastoral care.

b. *Priests*. The Christian Church is spoken of normally as a ministry, the people of God being themselves "priests of God" (Rev. 20:6; I Pet. 2:5). Nevertheless angels and priests constitute a special priesthood within the Church compatible with the more general one. Reference may be made to the Aaronic priesthood and the symbolism of the Tabernacle, and to the Epistle to the Hebrews, which states that in the Christian Church "we have an altar" (Heb. 13:10) and therefore, by inference, officiating priests.

The main duties of a priest are the ministration of benediction, absolution, and the offering of the oblation in the Holy Eucharist. *Benediction* is used in such instances as the setting apart of oil for the anointing of the sick, in the dismissal of ministers on new missions, and in the blessing of furniture, vessels, vestments, a house, a Chamber-lodging, a ship.<sup>43</sup> Formal *absolution* depends on Christ's words, John 20:23, and is pronounced in the main services, in the *Solemn Absolution of Penitents*, and in the *Visitation of the Sick*. The Eucharist, the constant service of the Church, is in the nature of an *oblation* and

40. *RL*, I, 149-50.

41. *Ibid.*, I, 317 n.

42. *Liturgy*, relevant consecration service.

43. See *Liturgy*, etc.

*sacrifice* offered to God, and therefore the ministers who perform this service must of necessity be of a priestly order.<sup>44</sup>

Certain priests are chosen to be the six *elders* of a Church, appointed according to a special form of service. These ruling elders "are associated with the Angel in his rule and government" of a Church.<sup>45</sup> The total number of seven, on the basis of the symbol of the golden candlesticks (Rev. 1:12), consists of the angel himself and the six elders. The distinction is one of privilege rather than of order.

c. *Deacons*. These are to be found in every Church. The establishment of the order, the first distinct from that of the Apostles, is found according to tradition in Acts 6:1, where it is suggested that this was the first appointment of deacons though the name for the office is not used. The congregation in Jerusalem was asked to appoint from among themselves *seven* having the confidence of the great body of the people to undertake this work of financial matters and distribution of poor relief, thus leaving the Apostles free to attend unhampered to their proper mission, the ministry of the word. Probably other tasks were laid upon the deacons, such as preaching the Gospel to the unbeliever, seeing they were *ordained* to be fellow helpers to the Apostles (Acts 8:5; 21:8). Their work as preachers finds witnesses in such early Church writings as Ignatius to Trallians 2, to Magnesians 6; in the Apostolic Constitution ii, 26, 30.

In the Catholic Apostolic Church the deacon is to be the bishop's messenger and prophet and should in like manner minister to the priest.<sup>46</sup> Deacons are elected by the congregation from among themselves, men in whom the people generally have confidence. They are approved by the rulers or elders, and they are ordained by the 'apostles.' The *seven deacons* are a special group of deacons, so numbered for symbolical as well as historical and practical reasons, representing the Church in Jerusalem in ancient times in its totality; and in every fully organized Catholic Apostolic Church today they have in number, in duties and in the manner of election their modern counterpart. They are elected by the congregation and received according to a special Form,<sup>47</sup> and if not already set apart to the ministry of deacon were to receive such ordination.

In addition to the seven there may be other deacons whose work has its functions.<sup>48</sup> The election of these need not be left to the congrega-

44. W. H. B. Proby, *A Special Priesthood within the Christian Church Compatible with the Priesthood of All the Church's Members*.

45. *Regulations*, § 707.

46. *RL*, II, 512.

47. *Liturgy, Order for Admitting to the Office of Deacon*.

48. *Ibid*. See above, plus *The Form of Receiving a Deacon not being one of the Seven Deacons*.

tion. The ruler or elder may himself select and propose the candidates, provided, however, that throughout the co-operation of the entire body is assured.

The restoration of the diaconate to its place as one of the orders of the Church and to its several duties is a welcome act of the newer 'apostles.' Too often the office is looked upon elsewhere as merely a stepping stone to the priesthood or only as an appointment by the laity of persons to look after the finances of the local Church.<sup>49</sup>

All these ministers may have additional functions, so that an angel, priest or deacon may be also a prophet, evangelist, pastor and teacher. To each of the orders of the ministry there were *helps* or assistants. And in the earlier days besides the *Apostles' Coadjutors* there were *pillars*, or the leading men in each case, Cardale himself being *pillar of apostles*; Henry Drummond, *pillar of angels*; Dr. Thompson, *pillar of pastors*; E. O. Taplin, *of prophets*.

### III. UNDERDEACONS

There is, moreover, this subordinate ministry. These are said to be in the Particular Church as the containing boards of the Tabernacle, and should be forty-eight in number in a complete Church.<sup>50</sup> The underdeacon's duty is "to assist the deacons, chiefly in preserving the order of the Lord in His house; also in taking oversight of the walk and conversation of those within the charge of the deacon, and of their attendance at, and conduct during. Divine service";<sup>51</sup> and in visiting the flock as his superiors direct. He should report

anything he may observe in his visits which may require to be so noticed. The under-deacons should have convenient seats in the church, from which they may observe the conduct of the people, and see that they behave decorously, and join in the responses, creeds, psalms, and hymns, and generally fulfil their part in the services. They should enquire into the reasons for any absenting themselves from the services, and, if necessary, report thereon to the deacons.<sup>52</sup> . . . [They] are nominated, and their subsequent election is made, by the Angel in the Council of the Church.<sup>53</sup>

This office is "not one of the sacred orders in the ministry; under-deacons may not be used to read the Scriptures, or to fulfill any service of worship in the congregation."<sup>54</sup> Nor are they ordinarily admitted to the Council of the Church, though the angel may so admit them on any special occasion. In that case one so admitted

49. *RL*, II, 505 ff., 535. On deacons, Thiersch, *The Office of Deaconship*, etc.

50. (H. S. Hume), *An Address*, p. 8. (Henry S. Hume), *The Office of Underdeacon*.

51. *Regulations*, § 657.

52. *Regulations*, § 657-58.

53. *Ibid.*, § 660.

54. *Ibid.*, § 662.

should be warned that he is under the same obligation to secrecy as the other ministers are.<sup>55</sup> These are not ordained but only blessed, and may still be appointed in the Church.

d. *Deaconesses*. It is worthy of note that in this pre-eminently man's organization some slight provision is made for woman's work in the appointment of Deaconesses. Their duties are limited to their own sex,<sup>56</sup> and to assisting the priest and deacon in the work among women. They should be preferably of mature years and are nominated by the angel in Council.<sup>57</sup>

3. The Ideal Church on Earth. All the foregoing are to be found in the ideal Church. It is clear that a complete Church should have a very large staff of clergy. In a Church of 3,000 people there would have to be an angel, six each of elders, prophets, evangelists, and pastors, and seven deacons, with a 'help' or assistant for each one; and, besides these, underdeacons and other lesser officers. Probably an organization like Gordon Square, London, once approximated that description, but that is no longer the case.<sup>58</sup>

55. *Ibid.*, § 663.

56. *Liturgy, The Form for Receiving a Deaconess. Regulations*, § 666.

57. *Regulations*, § 667.

58. Cp. (H. S. Hume), *An Address*.



## CHAPTER EIGHTEEN

### THE SACRAMENTS

SACRAMENTAL CHRISTIANITY, of which the Catholic Apostolic Church forms part, takes into account not only the intellect but the emotions and the senses. Nonsacramental Christianity approaches man mainly through the intellect. In the latter case, where reason is the sole or primary faculty, the emphasis is on presentation of the truth, and sacraments are but another form of preaching. The former on the other hand, being based on the message of the *Incarnation*, tells of God as being manifested through the material. He comes down to humanity not merely in one supreme instance but, as the Greek Fathers believed, in a natural and constant coming. Sacramental Christianity, which makes use of material things, seeks to turn attention away from personal preferences, and the subjective experiences of the individual, and fixes the mind on the acts of God by His ordinances.<sup>1</sup>

"A sacrament," says the Catechism in the words of the Book of Common Prayer, "is an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ as a means whereby we receive the grace, and a pledge to assure us thereof."<sup>2</sup> It consists of two parts, the outward and visible sign and the inward and spiritual grace. They were committed to the Apostles who were thus "stewards of the mysteries of God" (I Cor. 4:1), 'mystery' in the Greek language and in the Eastern Church generally being the word for sacrament. They in turn committed their administration to others as their delegates: baptism to bishops, presbyters, and deacons, and in cases of necessity to the laity; the eucharist to bishops and presbyters only. The newer 'apostles,' being in virtue of their appointment likewise depositories of these sacraments, were in a position to rectify mistakes and to ensure completeness in their administration. This they are believed to have done in their teaching generally and in particular in the restoration of the Eucharist according to the order in the Liturgy.<sup>3</sup>

1. John S. Davenport, *Sacramental Christianity and the Incarnation*.

2. *Catechism*, II, q. 1.

3. *RL*, II, 412, 414, etc.; (T. Edward Rowson), *The Restoration of the Holy Eucharist*.

The two great sacraments instituted by Christ himself are the Eucharist and Baptism, which must be discussed in this, the customary order in Catholic Apostolic writings. One reason, given in Cardale, *RL*, I, 20, is that although Baptism is the initiatory rite, in its form of administration it presupposes the death of Christ and the gift of grace. Furthermore Baptism as a Christian sacrament was instituted after the death of Christ; the Eucharist, before He suffered.

1. The Eucharist. This sacrament is considered to be the greatest act of worship in the Church, with which all other acts of worship are connected.<sup>4</sup> It includes prayer and praise, humiliation and thanksgiving, intercession, adoration, instruction, and communion. The Church, following her Master on that memorable evening, accompanies each step by appropriate action and words.

The Eucharist requires the act of a priest.<sup>5</sup> The minister therefore, as priest, is the representative of his flock, and is deputed by ordination to offer the sacrifice, which is the counterpart of the one offered by the great High Priest, Christ himself.<sup>6</sup> The ancient sacrificial system according to the mode of interpretation found especially in the Epistle to the Hebrews<sup>7</sup>—burnt offering, sin offering, peace offering, and the Passover lamb—has its antitype and fulfillment in the sacrifice of Christ; and the same ideas are found in the Christian sacrament.

The Eucharist is an offering of "bread and wine . . . consecrated to be the body and blood of Christ . . . by one ordained to perform this act—to the intent that they may be ultimately consumed by the faithful."<sup>8</sup> But while our eyes see what is undoubtedly bread and wine, faith discerns what is truly there, the body and blood of Christ which is present after a spiritual manner and by a divine act.

The elements here were not common food but materials of the Passover which Christ took and separated for further use.<sup>9</sup> In the Eucharist they are presented, after which oblation the consecration

4. On the Eucharist, besides *RL*, see the following:

(J. B. Cardale), *The Doctrine of the Eucharist as Revealed to the Apostle Paul and Delivered by Him to the Church*.

(J. B. Cardale), *The Real Presence of the Lord in the Sacrament of the Eucharist*.

W. H. B. Proby, *A Special Priesthood within the Christian Church*, etc.

5. Note that whereas sacrifice is stressed they do not normally dwell on the idea that the word "make" (I Cor. 11:24) is a technical term for "offering sacrifice."

W. H. B. Proby, *op. cit.*, p. 41, is an exception.

6. (W. Tarbet), *An Holy Priesthood and Spiritual Sacrifices*, pp. 4, 5.

7. *RL*, I, 267 ff. Cp. also J. E. Field, *The Apostolic Liturgy and the Epistle to the Hebrews* (an Anglican work).

8. *RL*, I, 34. The rest of the paragraph is but a summary of Catholic Apostolic teaching in *RL* 34-41, 152-70, etc.

9. (R. Hughes), *The Liturgy of the Holy Eucharist*, p. 4.

makes them the body and blood, and they become a true and valid sacrifice, though bloodless. The words imply that a real change in this sense takes place in the holy gifts so that Christ's body and blood are verily and indeed taken by the worshipper.

But the elements in themselves are not changed. The senses testify to that. Such a change is nowhere suggested except in the interests of proving the dogma of transubstantiation. But "the idea of substance, apart from all the sensible qualities belonging to it, is a metaphysical idea, very useful for the purposes of mental abstraction and metaphysical reasoning. . . . Such . . . however, has no existence anywhere in nature."<sup>10</sup> The Catholic Apostolic Church rejects both Transubstantiation and Consubstantiation because the advocates of these suppose

the substances of flesh and blood are present without any sensible qualities; and that those sensible qualities, which we see, belong to no substance or subject whatever; the substance of the bread and wine annihilated, and the sensible qualities remaining without a subject. . . . Our senses are acted upon, and yet it is nothing, neither matter nor spirit, which acts upon them! . . . A non-existence has sensible qualities, and is made apparent to our senses!<sup>11</sup>

On the other hand

we believe that that bread and that wine . . . are now changed into *certain holy bodies*, which, without losing their physical condition—being in that respect unchanged—are now virtually and spiritually, by the power of the Holy Ghost, the Body and Blood of Christ. When we say virtually, we mean more than that it is as good as, or to the same effect as, if the Body and Blood of Christ were present. . . . When we say spiritually, we mean that they are . . . present . . . after a spiritual manner, a manner proper to a spiritual and immaterial substance. . . . We believe that the Body and Blood of Christ are capable, in fulfillment of the Will of God, through the ministry of Christ, and by the power and energy of the Holy Ghost, of being present elsewhere than in the place where are the material substances of His flesh and blood.<sup>12</sup>

The belief in the *Real Presence* is here affirmed, not as discovered by human reason, but as a divine mystery. It is believed on the word of Christ.<sup>13</sup> There "is no explanation of this great spiritual mystery; it is a mystery, and we cannot explain it."<sup>14</sup>

10. *RL*, I, 164.

11. *Ibid.*, I, 164-65.

12. *RL*, I, 165, 166.

13. (J. B. Cardale), *The Real Presence of the Lord* . . . , p. 4.

14. *RL*, I, 166. This is the attitude of the Tractarians, as also that of the Eastern Church. Cp. Hurrell Froude, *Remains*, (1838-39), Part II, Vol. I, 146, in *Essay on Rationalism*, which, while admitting a Eucharistic change, is critical of the "erroneous . . . Roman Catholic dogma about Transubstantiation. Unlike the Protestant glosses, this does not attempt to explain away everything miraculous in the history of the Last Supper; but, by explaining precisely wherein the miracle consisted, and how it was brought about, it aims, like them, at relieving us from a confession of ignorance, and so far must be regarded as a contrivance of human scepticism, to elude the claims

2. Baptism.<sup>15</sup> Christian baptism, as distinct from its anticipations in Hebrew washings, Jewish baptism of proselytes, and the baptism of John the Baptist, was actually instituted as a command and a sacrament immediately before the Ascension, and is "the Sacrament, or means ordained of God, for translating men<sup>16</sup> from that form, condition, or constitution of human nature in which Adam was created, and which . . . has become corrupt . . . and subject to death, into that form, condition or constitution of the same human nature in which Christ was raised from the dead, and which is incorruptible and immortal and Divine."<sup>17</sup>

a. *Regeneration*. Man is in need of divine sonship, which means that a new beginning must be made. The speech of Peter (Acts 2:38) exhorting to repentance and baptism was for the remission of sins of those who have already repented, and believe.<sup>18</sup> God's forgiveness is His gift through Jesus Christ, offered to men, and can be enjoyed by them if only they "believe . . . God's declaration that they are forgiven, and not merely *hope* for [it]."<sup>19</sup> It is never held out as an object of hope in the Epistles. God meets man with the message, "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2). This blessing is there, though the sinner may reject that which God has declared to be the case. On the other hand, the *New Birth* or *Regeneration*, in itself the sovereign act of God, is bound up in an *ordinance*,<sup>20</sup> which those must receive who thereby are made members of God's family. "There is more *conveyed* to us in Christian Baptism than was conveyed to the human race when 'God so loved the world that He gave His only-begotten Son.' *Giving*, even in that highest sense, did not necessarily imply *adoption*; but Baptism . . . does: for the putting of

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of Faith, and to withdraw from the hidden mysteries of religion the indistinctness in which God has thought fit to envelop them." Cp. John S. Davenport, *Christian Unity and its Recovery*, p. 37: "The doctrine of transubstantiation is the fruit of scholastic subtilty, attempting to define a spiritual mystery in the forms of human speech."

15. On Baptism besides *RL* consult:

C. W. Boase, *Baptism*.

C. J. T. Böhm, *Baptism of Infants*.

(W. Bramley-Moore), *Christian Baptism*, Part I of a larger work, *Baptism on Didache*, by Philalethes. *The Privileges of Christian Baptism* (Part IV of same work).

Thomas Carlyle, *On the Sacrament of Holy Baptism*.

James Boorman Davenport, *Christian Baptism*.

(J. G. Francis), *Baptismal Regeneration*.

(George Law), *On Baptism and the Subjects thereof*.

16. *RL*, II, 236.

17. *Ibid.*, II, 237.

18. *Ibid.*, II, 290.

19. (W. Bramley-Moore), 'Philalethes,' *The Privileges of Christian Baptism*, p. 233, who also quotes from J. MacLeod Campbell of Row, Vol. I, Sermon xii, 279.

20. (J. G. Francis), *A Discourse on Baptismal Regeneration*, p. 9.



His own name upon us is the pledge of adoption on the part of God.”<sup>21</sup> This *regeneration*, then, is not the same as the prior experience of conversion, which means a person turning from his state of antagonism to God into that of glad submission to the divine will. Nor does it mean that this is necessarily a permanent change, for the person may in time fall and be among those who perish. But it does mean a new birth, a new beginning, a new connection. To the natural question of Nicodemus, “How can a man be born when he is old?” (John 3:4) the answer is that there is a provision other than the natural one bringing about this new birth; it is the one appointed by God. The Christian is born by supernatural descent (John 1:12-13), is a new creation, and is made partaker of the Divine Nature (II Pet. 1:4; II Cor. 5:16, 17).

To bring about this spiritual union between Christ and men it is not merely faith that is needed. Faith is justified in its act of *obedience*, namely in undergoing the ordinance of baptism, which is the means whereby men are made fully Christian (Mark 16:16).<sup>22</sup> “Unbaptized believers are catechumens, not Christians. The popular Evangelists who make faith the all in all, and overlook or decry Baptism, only bring their converts to the threshold of Christ’s fold, and leave them there to spiritual starvation.”<sup>23</sup>

The points to be noted here are that in its teaching on baptismal regeneration the Catholic Apostolic Church insists that conversion must not be confused with baptism; the fact that God as it were arbitrarily, because He so chooses, appoints this particular ordinance to be the means of entering the Kingdom of God; and that no person baptized or unbaptized shall be condemned for the sin of Adam, since that guilt has been put away by the personal sacrifice of our Lord Jesus Christ on the cross once for all.<sup>24</sup> The Catholic Apostolic Church does not believe that the baptized and they alone may be saved from eternal loss: “We are not of them that believe that none but those who are baptized can be saved from eternal perdition.”<sup>25</sup> It knows that this is not the teaching of the Word of God (Acts 10:34 f.; Rom. 2:6-16). Its hope regarding these who may have died outside the Church in ignorance of the Gospel is based on the belief that God “has been pleased, of His infinite mercy through Christ, to effect such a change in their hearts and spirits as would have prepared them to believe and obey the Gospel, if it had come to their knowledge.”<sup>26</sup>

21. *Ibid.*, p. 10.

22. *RL*, II, 238.

23. Quoted in (Wm. Bramley-Moore), *The Sacrament of Christian Baptism*, p. 19.

24. (W. Bramley-Moore), ‘Philaethes,’ *The Privileges of Christian Baptism*, *passim*.

25. *RL*, II, 312.

26. *Ibid.*, II, 312 f.

b. *Infant Baptism.* The practice of the Universal Church is here maintained because of the belief that God, who willeth not that any should perish (II Pet. 3:9), is willing to receive infants also in His mercy. He that moves the hearts of all toward Himself must move likewise in the hearts "even of the youngest, although the manner and extent is past our perception and comprehension."<sup>27</sup> That this is so is suggested in historic baptism in the *interrogatories* which the sponsors answer regarding the faith, not as from themselves and regarding their own conviction, but for the child. It is an act of faith regarding the planting in infants of faith however unconscious,<sup>28</sup> together with the possibilities in them of a Christian life. That infants are capable of such monitions is seen in Luke 1:41-44, Ps. 22:9, and elsewhere.

Besides this act of faith on the part of the Church, there is the fact that since in the old covenant children were admitted into its provisions even immediately after birth, nothing less can be expected from the new covenant of which Christ is Mediator; that, with that background, nothing is to be found anywhere to suggest that God is otherwise disposed toward baptism of infants; that Christ pointed to little ones as those whom He himself would receive and as patterns for all who would enter into the Kingdom of Heaven; that probably in cases where all the households were baptized it may be assumed that children, though not explicitly mentioned, were included (Acts 16:32), the more so as this would be insisted upon on the part of the heads of Jewish families who were familiar with the provisions of the old covenant; and lastly, that God, who works in the hearts of all, making them by means of baptism members of the mystical body, will surely so act when in that faith the Church presents infants at the holy font.

c. *Manner of Baptism.* Conceding that the earliest mode may have been that of immersion, there is no proof that the disciples of John the Baptist or those who were baptized by the Apostles themselves were completely immersed, or that the word 'baptize' was understood always in this sense. Whereas immersion more exactly symbolizes burial with Christ and restoration with Him into the newness of life, on the other hand pouring on the head, which the Catholic Apostolic Church finds equally admissible, symbolizes more fittingly the pouring out of the spirit on the head, the head being understood to represent the whole body. It is possible that at first baptisms were in streams or other water sufficient for immersion; yet it does not seem probable in some cases, as in that of the jailer at Philippi (Acts 16:33) who was baptized with

27. *Ibid.*, II, 318.

28. James B. Davenport, *Christian Baptism*, Chap. VIII, "Can an Infant have Faith?"

all his house in the middle of the night, and within the walls of the prison, where it is scarcely likely that there was sufficient water for complete immersion.

d. *Sponsors*. These are sureties answerable to the Church.<sup>29</sup> Through these, who receive the newly baptized from the font, the Church stretches forth to receive her new-born child, born of water and of the spirit. They are also called god-parents, in that they undertake to see that the child is brought up in the faith and in the right spiritual upbringing. The *Order for the Administration of Holy Baptism*, which is fuller than the Anglican, includes the receiving of the candidate (if an infant) into the arms of the priest in baptism and the making on the forehead the sign of the cross, following the historic interrogatories made of the sponsors.<sup>30</sup>

3. Sacraments of the Second Order. In *RL* there is little on the subject, but Catholic Apostolic teaching is found chiefly in the *Book of Regulations* and in certain sermons.<sup>31</sup> As in the case of *Sealing*, which is described as a sacrament in the Catechism,<sup>32</sup> so Matrimony, which is not considered a sacrament—there being “two sacraments that Christ hath specially ordained,”<sup>33</sup>—might yet be considered as a sacrament of a second order, for the *Regulations* speak of “the sacramental character of the service.”<sup>34</sup>

Taking Christ's own word in conjunction with those in the Pentateuch, the sacredness of marriage is insisted upon. Separation if need be is allowed, but no divorce. They interpret the words of Mat. 19:9 and Mark 10:11 f. in the Roman Catholic sense, allowing for no divorce and no remarriage of a divorced person if the first partner is living. In this relentless literalism it should be noted that they do not have the provisions of the Roman Catholic Church regarding either nullity of marriage or the ‘Pauline privilege’ (I Cor. 7:11–15), which somewhat modify cases of severe hardship. They contend that their general position, which is that of Rome, is maintained by east and west alike; thus showing again their unfamiliarity with the Eastern Orthodox Church in which divorce is permitted.<sup>35</sup>

29. *RL*, II, 359. Also cp. (W. F. Pitcairn), *For the Use of Sponsors and Parents*.

30. *RL*, II, 370. In this connection the Church has Orders for the Dedication of Catechumens previously to their Baptism, and for Receiving in the Church such as have been privately baptized. *RL*, II, 364–65.

31. (Henry S. Hume), *Law of God Relating to Marriage* (Second Edition, 1888), which in part is reproduced in *Three Sermons on Marriage*, (1907), by the same author.

32. *Catechism*, Part III, q. 16.

33. *Ibid.*, Part II, q. 3.

34. *Regulations*, § 591.

35. “No marriage is to be solemnized when either of the parties has been previously married, and the woman or man to whom he or she was married is still alive. No per-



This Church further insists that no Christian may be married to an unbeliever or unbaptized person.<sup>36</sup> It is particularly opposed to a marriage with a deceased wife's sister—which is referred to as wickedness and incest;<sup>37</sup> and, largely by inference, to the marriage with a deceased husband's brother. This opposition continues to this century, even after the reform in England authorizing such marriages by the law of the land.

Marriage is a Christian institution requiring compliance with the law of God expressed in the *Regulations* of the Church. Civil marriage may be necessary in some countries, but this must be immediately followed by the religious service. Parties ignoring the Church and being married only by civil law, e.g., by the local Registrar, forfeit their place in the body of Christ.<sup>38</sup> To emphasize still more the sanctity of Christian marriage there is a requirement, as in the Roman Catholic nuptial mass, that the service shall be followed by the Eucharist.

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son who has thus been married or re-married, or who has contracted a marriage within the degrees specified in the above Table, can be received to pastorship, (that is, Church membership), unless and until he or she shall have actually separated from the person with whom that unlawful marriage has been contracted. . . . If any person under the pastorship of an Angel shall so marry or re-marry, whether such marriage be valid by the law of the land or not, he or she shall not be again admitted to Communion unless and until such separation has been effected." *Regulations*, § 593.

36. *Regulations*, § 590.

37. (H. S. Hume), *Three Sermons on Marriage*, (1907), p. 8.

38. *Regulations*, § 592. Church members are expected to "comply with . . . [civil] regulations; but they should not consider that they have thereby fulfilled their intention of marrying according to the law of Christ, although such marriages are valid for all the purposes of civil marriage. . . . Persons who, not being obliged by law, have been married according to the form provided by the municipal law, without any Christian ceremony, have thereby professed their intention to contract a non-Christian marriage; and having by such marriage completed their design, they cannot be re-married by the Church. If marriage has been contracted in this form by persons under the pastorship of any Angel, they should be led to see their sin in thus rejecting the ordinances of the Church, and should be brought to seek absolution. Persons who, being baptized, have so married, ought not to be admitted to pastorship till they have confessed their sin and received absolution."



## CHAPTER NINETEEN

### ESCHATOLOGY AND THE UNSEEN WORLD

#### I. THE CHRISTIAN HOPE

THE CONCLUSION of the third part of the Catechism, the most distinctive section of the work, is as follows: "*Question*: What is the ultimate end of all services, sacraments, and ministries of the Church? *Answer*: That we and all Christian people may be made perfect in holiness, and be prepared in one Body for the appearing of our Lord Jesus Christ; when He shall be revealed from heaven in like manner as He went up, and the dead in Christ shall be raised, and we which are alive and remain to His coming shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. And in this hope I say Amen, Even so, come, Lord Jesus." This is the hope that throbs through the entire prayer book and is especially noticeable in the Advent season.

1. The Second Coming.<sup>1</sup> However it may be interpreted, the New Testament is filled with the Advent hope. The parables in the Synoptic Gospels, the anticipations of Paul the Apostle, the concluding words of the New Testament canon, all bear witness to it. The Catholic Apostolic Church is one with the New Testament in holding to this message.

The parables Christ uttered are understood to be, not as with some scholars in modern times general ideas in which the framework is secondary, but carefully thought out teachings, significant to the minutest detail. Those of the Talents and of the Foolish Virgins are

1. Writings on the Second Advent are numerous, but the following may prove of special value: Edward Irving, *Babylon and Infidelity Foredoomed*; his translation of, and introduction to "*Ben-Ezra*"; *Prophetical Writings* generally; (T. Bosworth), *Parable of the Labourers*; W. Bramley-Moore, *The Church's Forgotten Hope*; W. R. Caird and J. E. G. Lutz, *God's Purpose with Mankind and the Earth*; the writings on the subject of John S. Davenport; T. Fowkes, *The Last Hour of the Christian Dispensation*; John Hooper, *The Translation*, etc.; *The Ecclesia; The Advent*. Last, but not least, a refreshing work of recent date: "H. G." *Hobe. An Unconventional Advent Study*.

frequently discussed. That of the men who work in the Vineyard<sup>2</sup> receives an interpretation of special interest. According to it they are called, some at the third hour, some at the sixth, some at the ninth, and finally some only at the eleventh. The twelve hours is the period of the Christian dispensation, which is of two thousand years. The chronology of the Bible according to the Authorized Version is here followed, to the effect that the world was made in the year 4000 B.C. Calculations according to the Septuagint, which make the world 5474 years old at the beginning of the Christian era, are rejected as being inferior to those based on the Hebrew text. According to Hebrew reckoning, from Adam to Abraham is two thousand years and from Abraham to Christ two thousand years. There remain two thousand years, the period of the Christian revelation, and at the end comes the eternal sabbath.<sup>3</sup> To arrive at the precise duration of the hours in this parable two thousand may be divided by twelve, which leaves  $166\frac{2}{3}$  years for each hour. Therefore the third hour is that multiplied by three or about 500 A.D. (to be exact, 476), when Rome was confronted by the Western empire of Odoacer, and faced extinction. The sixth hour is 1000 A.D., the period of the Dark Ages. The ninth hour, or approximately 1500 A.D., is the period of Reformation, which was a protest against the corruption that had set in particularly in the West, but when the Reformers "proclaimed the equally false and fatal principle, that each individual man was to follow his own private judgment upon the revelation of God contained in the Bible."<sup>4</sup> Therefore "every agency that arose within the Christian Church from the time of the Reformation . . . did but serve to render necessary another turning-point in the Church's history—viz., that indicated by the *eleventh* hour of the day."<sup>5</sup> The eleventh hour,  $166\frac{2}{3}$  by eleven, brings the calculation to April 1833, when something singular was to take place. That something, as we know from this history, was the giving of the new 'apostles' to the Church. "The very year and month when the Lord by His Spirit began to send His last servants into His vineyard, by calling once more Apostles, Prophets, Evangelists, and Pastors into His service, and setting His Church in order by their instrumentality."<sup>6</sup>

2. Cp. (T. Bosworth), *The Parable of the Labourers in the Vineyard*. (W. A. Copping), *A Premonitory Cry*, pp. 60 ff. Thomas Fowkes, *The Last Hour of the Christian Dispensation*.

3. (F. Sitwell), *The Purpose of God in Creation and Redemption*, pp. 116–29.

4. T. Fowkes, *op. cit.*, pp. 36 f.

5. *Ibid.*, p. 45.

6. Quoted in (T. Bosworth), *op. cit.*, p. 13, from (T. Carlyle), *The Chronology of the Scripture*, (1854).

The last period of the Christian dispensation, in which we are living, is of 166 $\frac{2}{3}$  years, in which much may happen, although there is naturally some uncertainty, the period being longer or shorter, no man knowing the time when these things shall be.<sup>7</sup> There is therefore need for watchfulness, for the Lord will come "as a thief," but to the people who recognize and receive Him He comes "as a bridegroom" (Mat. 25:6; Rev. 16:15). Many things are to take place. According to Fowkes the following among other things are said to be distinctly foretold in Scripture:

The separation and departure of the wise virgins, . . . the Great Tribulation, from which some shall escape, but through which vast numbers of Christ's followers shall pass: . . . the Battle of Armageddon; . . . the binding of Satan; . . . the work of the converted Jews towards the nations which are saved; the converting of them unto Christ, that He may at length be manifested as King over all the earth. . . . The Millennium is the *Sabbath* of the earth, typified by the seventh day, on which God rested from His works of creation. By analogy, therefore, the Lord Jesus Christ will not come forth to do His works on the Sabbath.<sup>8</sup>

Again, the prophecy in Daniel (Dan. 7) refers to 1260 years of the control and sway of the papacy, which began in 533, when Justinian professed to give the Pope of Rome supremacy over the rest of Christendom,<sup>9</sup> and ended in 1793. That is the year of the French Revolution, "the great earthquake," which distinctly marks the beginning of a new era, that of the Second Advent. Moreover, the great prophetic number of Daniel (Dan. 12:11, 'days' being understood to signify 'years')—the 2300 years—at the end of which it is declared the sanctuary shall be cleansed and the desolator destroyed, terminates as clearly at the period in which we are now living (1833 ff.).

2. The Millennium. As the works of creation were finished in six days, so according to an ancient interpretation the duration in the present state was to be six thousand years (II Pet. 3:8). "By the same analogy it was inferred that this long period of labour and contention would be succeeded by a thousand years, a joyous Sabbath, and that Christ, with a triumphant band of saints . . . would reign upon the earth till the time appointed for the last resurrection."<sup>10</sup> Reference is made to the early Fathers, especially Barnabas, who discusses the

7. T. Fowkes, *op. cit.*, pp. 57 f.

8. T. Fowkes, *op. cit.*, pp. 57-59; (C. M. Carré), *Appeal to All Who Believe in the Lord Jesus Christ*, pp. 24, 25, contains a similar summary of the last things and events to be expected.

9. Cp. E. Irving, *Babylon and Infidelity Foredoomed of God*, pp. 47-69.

10. Quoted in T. Fowkes, *op. cit.*, p. 9, approvingly (and slightly abridged) from Edward Gibbon, *Decline and Fall of the Roman Empire*, Chap. XV, from which the quotation is made.

work of creation in six days and takes the meaning to be six thousand years, as he himself testifies, saying, "Behold, this day shall be as a thousand days. Therefore, children, in six days—that is six thousand years—shall all things be accomplished."<sup>11</sup> That this tradition was a very general one is seen for instance in Cyprian, Augustine, and Lactantius.<sup>12</sup> The end of the present dispensation is generally thought to be 2000 A.D. on the basis of the foregoing calculations. Finally it is maintained that the Church, the Holy City, will be seen coming out of heaven. This, however, may not be accomplished by a single act but may take some time: the first fruits of God and the Lamb are gathered in, the new dispensation is begun, and then the Lord will come with His brethren, those that sleep in Jesus.<sup>13</sup>

Certain misconceptions regarding this Irvingite eschatology need to be set right. The second advent is not to be confused with the millennium. The latter is a period of sabbath rest and implies a long period of human history under the direct supervision and control of God. The 'works' of Christ preliminary thereto must be done before the period of rest or sabbath. His coming, His 'personal presence' (which is indicated by the New Testament term *parousia*), must take place before, and is not the same as, the spectacular return with His saints. The Parousia is "a period which is introduced by the personal appearing of the Lord to His Church."<sup>14</sup> And from the same source,

The changes which attend the Coming of the Lord will not be such as will attract the attention or the gaze of men. The pending judgments, such as are announced by the seven trumpets—the political, ecclesiastical, and social changes which they involve, will seem to come about as ordinary events in human history, produced by the changes that are working in society. The rising up of the Antichrist and his full revelation will appear as the outcome of changes of opinion that have been going on for a long time, and will be upon men before they are aware of it. . . . It is only they who are looking for the Lord's appearing, who have received with faith and reverence the warnings of the great event, who will recognize its tokens and not be taken by surprise.<sup>15</sup>

The important thing regarding Adventist teaching in the Catholic Apostolic Church is the conviction that the course of events is always in God's hands, that nothing takes place unknown to Him or without Him, that the course and justification of the Christian Church will in due time be made manifest, and that the entire hope of the Church as in New Testament times is in the personal appearing of the Lord Jesus Christ.<sup>16</sup>

11. *Epistle of Barnabas*, xiii.

12. T. Fowkes, *op. cit.*, p. 11.

13. *Ibid.*, pp. 9-11.

14. (John S. Davenport), *The Parousia*, p. 12.

15. *Ibid.*, p. 14.

16. A summary of these beliefs regarding the last things is given in Carré, *Appeal to All Who Believe in the Lord Jesus Christ*, p. 24.



## II. THE UNSEEN WORLD

1. The Communion of Saints. Man is endowed with a spirit and possesses spiritual powers and faculties,<sup>17</sup> and is therefore a person. As such he is believed to survive the dissolution of death. The immortality of the soul is accepted, on the strength of Scriptural teaching and logical inferences therefrom rather than on any philosophical theory. It may sometimes appear as if the author of *Readings upon the Liturgy* would have been patient of the belief in conditional immortality or that the continuance of man will be due to God's special good will. The following sentence at least seems to verge on this idea: Man's "spirit, which (as far as we can judge) must continue to exist, if it be not annihilated."<sup>18</sup>

a. *The Dead in Christ*. Regarding the state of the departed generally, there is a readiness, as far as *Sheol* or *Hades* are concerned, to "admit the inference that the idea of torments is connected with the word . . . so far as that word is employed to describe the receptacle or the condition of the wicked. But . . . we have no ground for supposing it to be a place of penal torment,"<sup>19</sup> because this, a figurative word, is used to describe the condition of the *faithful* departed. Of the departed, godly or ungodly, it is believed that they are conscious and capable of communicating with one another.<sup>20</sup>

*The Dead in Christ*, however, receive much more attention. In the Liturgy, and in the general belief and prayers of the Church, the saints are said to be in lasting and increasing peace. We are not left without light regarding those who have fallen asleep in Jesus. Though our knowledge is only partial and imperfect, yet enough is known for our comfort and instruction. We are told that they are at rest, yet may not be altogether free from occasional disturbance from evil sources. The prophet Samuel, for instance, was brought up from the dead by a necromancer at the instigation of King Saul (I Sam. 28:11 ff.), and protested to Saul, "Why hast thou disquieted me, to bring me up?" In answer to Saul's question "What seest thou?" the woman replied, "I saw gods (A.V.—R.V. has "I see a god" but has "gods" in the margin) ascending out of the earth," which suggests that the prophet did not return alone but was accompanied by ministering spirits, probably angels. But the disturbance of the saint's rest was only momentary. Normally the saints are in paradise (Luke 23:43), in Abraham's bosom (Luke 16:22). They can respond to the preaching of the gospel (I Pet. 3:19; 4:6), and they are engaged in some form of service (Rev. 7:15).

17. *RL*, II, 239 f.18. *RL*, II, 240.19. *RL*, II, 95.20. *RL*, II, 94 ff. (Holy Saturday section).

Moreover, they are not in a state of unconsciousness. Christ died "that whether we wake or sleep, we should live together with him" (I Thess. 5:10). It is the prayers of *all* saints, living or departed, that ascend into heaven (Rev. 5:8; 8:3). There is no suggestion, much less dogmatic assertion, regarding a state of purgatory. But on the other hand, and more in keeping with the Eastern position, it is believed that the Church triumphant, just as much as the Church militant, depends on God's love and grace, and therefore prayers for the dead are natural and necessary.<sup>21</sup>

The human body is not viewed as the seat of evil, which is rather placed in the human will, but as the object of redemption not less than is the human soul. Death is not emancipation of the soul from the body, which is frequently the view of pagan philosophy, ancient or modern.<sup>22</sup> The Resurrection points to a complete personality, body as well as soul. To carry out this divine purpose it is decreed that all who are in the grave shall be restored to newness of life, the sea shall give up its dead, and finally all the dead will be restored wherever their bodies have been scattered (Rev. 20:12, 13).

Because of this purpose there are emphatic convictions regarding the disposal of the dead. The practice of cremation, which was particularly stressed at the beginning of the twentieth century, is held to be an innovation from sources other than Christian. But however the body is dissolved, or even destroyed by fire, this does not prevent God's power to restore at the Resurrection their bodies to departed spirits. It is God's will, however, that the dead should be buried, not cremated (Gen. 3:19; 15:15; 49:29; 50:26; Dt. 21:22-23; 34:5-6). This is more in harmony with the belief concerning the Resurrection.<sup>23</sup>

In keeping with this idea is the observance of the day of commemoration of *All Saints*, on the first day of November, as in the Church of Rome and throughout the West.<sup>24</sup> It is one of the major festivals of the Church. The commemoration is viewed as a duty: "the memory of the just is blessed" (Prov. 10:7), and "the righteous shall be in everlasting remembrance" (Ps. 112:6). The saints are commemorated because of their godly examples to us, of virtues in them due to Him who is the captain of our salvation, and because directly or indirectly they have been the means of conveying to us spiritual blessings which

21. (W. Tarbet), *The Dead in Christ*, pp. 23-27.

22. *RL*, II, 85-87.

23. Alfred Entwisle, *Cremation or Burial; How Should we Dispose of our Dead?*, pp. 6, 7; etc.

24. *RL*, II, 202 ff. In the East the date is on the Sunday after Pentecost. (R. H. Hamilton), *Homily for Sunday in the Octave of All Saints*.

we enjoy.<sup>25</sup> In the Eucharist in connection with the commemoration of the saints there is a thanksgiving for such as have departed in the faith.

In the Intercession for Departed Saints there is mention of the Virgin Mary, but care is taken to state that this commemoration is to express

reverence,—our filial piety and honour—towards the Mother of our Lord according to the flesh, yet we abhor the idea of offering acts of divine worship to her; of making prayers to her as a fountain of grace, or a dispenser of spiritual blessings; or of placing her on the throne of mediation, which God hath appointed for her Son, “the One Mediator, Christ Jesus.” We know of no mediator between us and Christ.<sup>26</sup>

With the saints, especially the departed, there is communion or fellowship. There is one faith, one hope, one sacrament of the altar, for them as for us, and we know that there is a sense of interdependence among the saints, for “they without us should not be made perfect” (Heb. 11:40). This fellowship clearly is no spiritualistic séance or similar experience, but a sense of spiritual oneness with the departed which should not admit of grief on their account. They are not outside the purview of our interests and prayers. Thus the prayer daily offered in their behalf, “May they rest in Thy peace, and awake to a joyful resurrection.”<sup>27</sup> It is worth noting that there was no funeral service in the Liturgy. This was prepared later, moulded very largely after the Book of Common Prayer.

2. The Spirit World. It is to be expected that to people convinced of the reality of the supernatural the inhabitants thereof would likewise occupy their beliefs and speculations. Apart from souls of the departed and of just men made perfect, there are other beings whose existence is vouched for by the Scriptures literally interpreted. *Satan*, the embodiment and prime source of evil, exercises dominion over men who yield to him, but he is not alone. “We know not to what extent evil spirits may beset the natural man, and find access to the springs of thought and will.”<sup>28</sup> It is admitted, with reference to the Roman Catholic practice of *exorcism*, that it is possible to have men actually possessed of Satan; but that is by no means universally the case, and therefore the application of exorcism in every instance is unwarranted.

25. *RL*, II, 204, 206.

26. *RL*, I, 190; see also I, 203–204, regarding the historical belief in the Virgin Mary (Theotokos). From this it will appear that neither are prayers addressed to departed saints with a view to their procuring blessings for human beings.

27. *Liturgy*. For this section H. W. J. Thiersch, *Summary of Christian Doctrine* is helpful, pp. 98–100.

28. *RL*, II, 348.

The belief in a multiplicity of unholy spiritual powers does exist, but it is not so clear, nor is it referred to so frequently as is that regarding the *holy angels*. There is the belief moreover that the day is near when saints will enter upon visible communion with the latter.

In a sermon on angels the conclusions are that: (1) they have actual substance, which is nourished by appropriate food (Ps. 78:25, A.V. "angels' food"); (2) they are all individual creations in the primary sense, that is, not by any generation of their own kind, are not distinguished by sex (Mat. 22:30); (3) and they have their own peculiar glory (Luke 9:26, Acts 6:15). They also have their associations, such as an imperial hierarchy (I Pet. 3:22), a warlike hierarchy (Mat. 26:53 and Rev. 12:7), and a spiritual hierarchy (Acts 7:53, Gal. 3:19, Heb. 2:2), the spiritual beings filling God's universe, and to be found in the heavens, the earth, under the earth, and in the sea. Theirs is the great joy over one sinner that repenteth (Luke 15:10). It was an angelic choir over the fields of Bethlehem that sang the anthem "Glory to God in the highest" (Luke 2:14). Nothing divides them from the presence of God or comes between them and His throne, for they have "never offended God, never slighted Christ, never grieved the Holy Spirit." They are "the immediate attendants upon the Eternal Word in all His ways" (compare the Temptation, Mark 1:13, Mat. 4:11, and Gethsemane, Luke 22:43). Because they know no sin, Christ will confess men before them (Luke 12:8). They are ready to have fellowship with the departed saints who have died in Christ. And they are sent "to minister for them who shall be heirs of salvation" (Heb. 1:14).<sup>29</sup>

Angels are commemorated on September 29 as in the Western calendar. No worship however is given to them (cp. the Council of Laodicea, and a higher authority, Col. 2:18, 19), this being offered to God alone by angels and men alike.

But while believing and living in a world in which spirits may thus be found, the Catholic Apostolic Church is unsparing in its condemnation of the revival of cults professing communion with the spirits of the other world, which their advocates maintain are only departed men and women but which, with Scripture acting as guide, are known to be *malicious or evil spirits*. This modern revival dates from about the time of the beginning of the Irvingite movement, though in substance it has been in the world from the beginning of time, the Bible speaking in no uncertain voice against it. Under this subject are included the related teachings of *mesmerism, clairvoyance, necromancy, table*

29. This is abridged from (G. Morris), *The Holy Angels, a Sermon Preached on the Feast of All Angels*, (1867). See also *RL*, II, 185-202.



turning, and all that may be considered under the more inclusive term *spiritualism*. The presence of such teachings and such phenomena is one of the last works of Antichrist, and is a portent of the imminent Coming of Christ.<sup>30</sup>

30. (F. Sitwell), *What is Mesmerism and What its Concomitants, Clairvoyance and Necromancy?* (W. Tarbet), *Spirit Rapping and Spiritual Manifestations*. (John B. Davenport), *The Spiritual Danger of Occultism or Sorcery*, (1911); etc.

## CHAPTER TWENTY

### THE WORSHIP OF THE CHURCH

#### I. GENERAL CONSIDERATIONS

**G**OD EXISTS in relation to His people that He may be worshipped aright, and in order that this worship may be acceptable He gives full and minute directions.

1. Theory of Corporate Worship. The public worship of God is a *command performance* and is not unlike *formal* worship in Islam, whose God must be approached at stated times and in particular ways.<sup>1</sup> The all-powerful Sovereign requires certain acts of homage from His creatures.

He wants adoration; He enjoys the smell of burnt offerings; He is pleased with sacrifices (Gen. 8:21). Of the 'angels and bishops' He requires "a continual lifting up of holy hands."<sup>2</sup> "The . . . purport of all God's acts is . . . the worship of Himself given by a grateful creation."<sup>3</sup> And not only is worship sought by God, but it is "the first and holiest duty of man."<sup>4</sup> It is "the indubitable duty of the Church . . . to magnify His name in holy worship and to offer to Him that which is well-pleasing in His sight."<sup>5</sup>

Human beings have no desire, power, or knowledge to offer worship

1. *Koran*, Sura 50: "Wherefore . . . celebrate the praise of the Lord before sunrise and before sunset; and praise him in the night: and perform the two final prostrations." Sura 17: "Observe prayer at sunset . . . and the daybreak reading. . . . And watch unto it in the night." Sura 29: "Recite the portions of the Book which have been revealed to thee and discharge the duty of prayer. . . . And the gravest duty is the remembrance of God." Rodwell's translation.

2. (Thomas Carlyle), *The Ministry at the Golden Altar*, p. 1.

3. (Henry Drummond), *Tracts for the Last Day*, XI, 151.

4. (Thomas Carlyle), *The Mosaic Tabernacle, a Symbol of the Christian Church*, pp. 2, 3.

5. (Thomas Carlyle), *Concerning the Right Order of Worship*, p. 5. *Koran*, Sura 51: "I have not created Djinn and men, but that they should worship me." On the other hand, note regarding a modern critical approach Charles E. Burton, *Finding a Religion to Live By*, (1928), p. 89: "Central to the thought of worship is the honoring of God, but this critical age dares to ask whether God cares to be honored. Does God like to be complimented? Is the central soul of the universe hungry for praise?"

that is acceptable. But God, having adopted them by baptism into His family, has made known to them their proper relation to Him and the manner of approaching Him. This is to be "worship in truth," truth being the opposite, not of error, but of the shadows and types of the law. In investigating the worship of old we can arrive at the principles and forms of worship in general. Worship, in private assemblies or in one's own heart and life is an individual matter; it is otherwise in the assemblies of the Church where in the will of the Creator an order is prescribed.

The details of this order are suggested in the arrangements of the tabernacle and in the official worship in the wilderness. When Moses was commanded to build the tabernacle, he was told "See . . . that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5; Ex. 25:9; 26:30; 27:8). The pattern after which it was made is the Christian Church, which was in the mind of God, and in which is found the substance of all those things the shadows of which Moses was to set in the tabernacle (Acts 7:44; I Pet. 2:5; I Tim. 3:15; Eph. 4:12-16).<sup>6</sup> The extreme care given to its preparation can be justified only if every detail was of importance in the mind of God. Or else, from a modern point of view, the men responsible for the details of the tabernacle, whatever the sources on which they drew, were convinced that they were being led by God to indicate His will in this respect. It is therefore the bounden duty of Christians to seek to learn by study, comparison, or revelation what the symbols of old mean, and in what way they foreshadow Christian truth and consequently Christian worship; this last having its foundation in the eternal order, and being a counterpart of the worship being offered by Christ in Heaven (Heb. 9:11; Rev. 15:5, etc.). Thus in several Catholic Apostolic buildings, perhaps in all, is to be found somewhere on the premises a model of the tabernacle, and constant study is made of its construction and its symbolism (Heb. 9:24).

2. The Arrangement of the Tabernacle. The interpretation of all this was made known more particularly through the latter day 'apostles,' who were permitted to see the symbolism in its entirety.<sup>7</sup> It is based on the acceptance of the Bible as a unit, and though in the

6. (Thomas Carlyle), *The Mosaic Tabernacle*, etc., p. 4.

7. There are many writings on the tabernacle, as well as allusions in works not specially dealing with the subject. Most useful, readable, and convenient is (W. R. Caird), *On Worship in Spirit and in Truth*. The present chapter depends largely, in some instances verbally, on this work. For the modern interpretation of the tabernacle one is referred to the able and complete article in Hastings' *Bible Dictionary on the 'Tabernacle'* by the late Professor A. R. S. Kennedy of Edinburgh, who was not unacquainted with the teachings of the Catholic Apostolic Church on the subject.

light of modern Biblical scholarship the Catholic Apostolic methods adopted and paths followed may seem strange, the results arrived at are not to be lightly dismissed.

When God revealed Himself, He immediately proceeded to direct the building of a house for Himself, a sanctuary, and to give minute details as to its construction, sixty chapters being assigned to this subject in the Pentateuch (Ex. 25-27, 36-39, etc.). In the New Testament it is said that these institutions and regulations were types or shadows of the better things in store for men. Christ himself, untroubled by the critical questions of our day, lived in that same atmosphere, and must have delighted in some of the typology of Old Testament worship. To say that He was against much of the old form of worship is against the fact of His own observance of Jewish practices and ritual, and of the statement in John 4, where the word for worship appears seven times, showing that worship is important in God's sight, and concluding, "God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). This does not mean "worship spiritually and truly." John 1:17 says "The law was given by Moses, but grace and truth came by Jesus Christ," where the contrast is not between truth and falsehood, seeing the Old Testament system was a true revelation of God, but between the law as given by Moses and the truth as revealed now by Jesus Christ. For the worship of the Jews, at this time in temple services, was "not an ignorant worship like that of the Samaritans; for Jesus had just said, 'we know what we worship'; but still it was a worship by means of types, symbols, or shadows. All these types pointed to Christ."<sup>8</sup> The service, performed once a year by the high priest alone, finds its antitype in the Christian Church in the atoning work of Christ (Levit. 16; Heb. 10:12, 19, 20). Remembering moreover that a house is not merely a collection of stone and wood but a construction planned, in this case by its heavenly architect, there is order also in the ministries of all who dwell therein. This agrees with the account in Exodus 25, as well as with the idea in Ezekiel's vision of the ideal tabernacle that is to be (Ezek. 43:10-12; 44:2; 48:35, etc.).

Regarding the arrangement of the tabernacle, the Court itself was a parallelogram one hundred by fifty cubits. (A cubit varies. It is 18-22 inches long.) There was but one door or entrance into the Court, suggesting some of the first principles of Christianity, such as those of one mediator, one sacrifice, one name, one Man that has been slain. In front of the entrance, as one came in, there was the *brazen altar*,

8. (W. R. Caird), *op. cit.*, p. 20.



or the altar of *burnt offering* (Ex. 40:6 ff.). No one coming from the outside world into God's house but would meet this altar, and no one, either priest or ordinary worshipper, could proceed further without an acceptable sacrifice to the Lord. Between the brazen altar and the second part of the tabernacle was a *laver* (Ex. 40:7), but of this no details are given. Suffice it to know its connection with water and cleansing. No description is given, even as the Holy Spirit, symbolized by water in its operation, is an impenetrable mystery to the human understanding (John 3:4). The water suggested the need of confession and the laver that of absolution, which things ought to be at the very commencement of every act of worship whether in the Old Testament dispensation or in the Christian Church. It was all open to the light of day, for the truths taught are obvious, simple, and intelligible.<sup>9</sup>

The tabernacle itself, at the remote part of the entire area, was a tent thirty cubits by ten, enclosed by forty-eight posts, which represent individuals, some in the Catholic Apostolic Church believing that they can identify the persons designated thereby; and the whole was covered over completely. Within, it was divided into two parts by a veil at the end of two-thirds the length of the whole, beyond that being the Holy of Holies. Directly in front of the veil was the *golden altar of incense* (Ex. 30:1; 37:25). In the middle there was, on the left or south side, the seven-branched candlestick, and on the right or north side a table for the shewbread. In the innermost sanctuary, the Most Holy Place, was the Ark of Testimony, on which rested the mercy seat with cherubim stretching forth their wings, between which, for the sake of approach to His people in a localized manner, God dwelt (Ps. 80:1). Into that presence the high priest alone entered, and he only once a year, on the Day of Atonement. When Jesus died on the cross, we read that the veil of the temple was rent in twain (Mat. 27:51; Ex. 26:31 ff.). The priesthood were the house of Aaron and the ministering Levites, all others being prohibited from meddling with it, thus showing that whereas in one sense all God's people are called to be priests in another sense there is an office chosen by the Lord in which those whom He Himself selects are to serve. This, in the main, represents the leading features of the tabernacle of old, of which the temple later was but an expansion under more settled circumstances.

3. The Arrangements in the Catholic Apostolic Church. We note first that the Church edifice is sacred, the attitude to the place of worship resembling that of Catholic tradition and being in keeping

9. (W. R. Caird), *op. cit.*, pp. 77, 79-81. (Thomas Carlyle), *The Ministry at the Golden Altar*.

with Irving's own words.<sup>10</sup> A building, before it could be consecrated, was first to be secured for perpetual worship as far as the law of the land permitted.<sup>11</sup> It was then conveyed, together with its site,<sup>12</sup> to the Seven Deacons of the Universal Church on behalf of the 'apostles'; but if not meant for perpetuity it was conveyed to trustees approved by the latter.<sup>13</sup> Removable parts such as font or altar could be consecrated when intended only for temporary use.<sup>14</sup> No vessels, cloths, vestments, or ornaments already used of necessity in the service of God, or dedicated thereto, could be used afterwards for secular purposes, the rule being that they shall be destroyed, melted down, or changed from their present form.<sup>15</sup>

Architecturally the Church consists of nave and chancel and may also have transepts.<sup>16</sup> Wherever possible it should extend east and west, the chancel being at the east end.<sup>17</sup> The building consists of three main parts: (1) the sanctuary, (2) the upper choir, (3) the nave including within its limits the lower choir,<sup>18</sup> which are at three levels unless space does not permit.<sup>19</sup> These ecclesiastical divisions correspond to those of the tabernacle.

In the sanctuary, against the wall but not affixed to it, is the altar. A reredos is not favored, nor is the Eastern 'iconostasis.' If however there is nothing to obstruct either the sight or the hearing of the congregation, there may be an arch or screen between the nave and the lower choir. Beside the altar are seats for the celebrant and his two assistants.<sup>20</sup> Upon the altar there is a receptacle or tabernacle for reservation of the Sacrament.<sup>21</sup> "On each side . . . is a lampstand, . . . and where the sacrament is reserved, . . . a lamp is to be suspended from the roof, so as to hang before the tabernacle, within the sanctuary, . . . on a higher level than the top of the Tabernacle." <sup>22</sup>

In the upper choir of a Church that is under an Angel, on the left side facing the altar and near to it, is the episcopal throne or *Angel's seat*, slightly elevated.<sup>23</sup> Opposite to this is the table of Prothesis in the same height as the Angel's throne, which is the table on which the eucharistic elements are prepared, as in the usage of the Eastern Church.

In the lower choir is a lectern, if the Church is large enough, in the

10. Mrs. Oliphant, *Life of Edward Irving*, pp. 102, 331, etc.

11. *Regulations*, § 747. This of course applies to the more prosperous days of this Church.

12. *Ibid.*, § 748.

15. *Ibid.*, § 756.

18. *Ibid.*, § 780.

21. *Ibid.*, § 786.

13. *Ibid.*, § 750.

16. *Regulations*, § 776.

19. *Ibid.*, § 781, 782.

22. *Ibid.*, § 787.

14. *Ibid.*, § 753.

17. *Ibid.*, § 777.

20. *Ibid.*, § 782.

23. *Regulations*, § 791.

middle of the section; otherwise it is on the south side.<sup>24</sup> On the north or Gospel side, just below the lower choir, is the pulpit. Near the principal entrance of the Church is a baptismal font, marked off by rails if not by some special architectural arrangement.<sup>25</sup>

In a Church that is large enough a chapel with an altar is desirable for the due fulfillment of the services of the Church in their entirety, provided it is quite distinct from the rest of the Church. With this exception, no other altar than the main one is permitted.<sup>26</sup> There are no statues or icons, but there may be mural decorations. A notable collection of these is in Mansfield Place Church, Edinburgh, which are a gift of a friend though not a member of the Catholic Apostolic Church and were executed by herself.<sup>27</sup>

There have been all along seven Churches in London as a pattern of the unity of Christendom corresponding to the seven Churches of Rev. 2 and 3. These are: the Central Church with its Horn in Kentish Town, Bishopsgate, Southwark, Chelsea, Islington (with its 'Horn' in Wood Green), Paddington, and Westminster, which is now used by arrangement by the Roman Catholic Church. Besides these there were Horns, and also Helpships, meaning chapels or lesser Churches, which might be viewed as under the jurisdiction of the nearest larger Church. These 'seven Churches' in London constitute still the center of organization and the controlling power of the whole throughout the world.<sup>28</sup> The premier Churches in Great Britain are Gordon Square, London,<sup>29</sup> and Mansfield Place, Edinburgh, the former in Gothic style, the latter in Norman.

## II. THE SERVICE OF THE HOLY EUCHARIST

According to the Catholic Apostolic Church their own liturgy is not the only one that God has prescribed, but the contention is that

24. *Ibid.*, § 793, 795.

25. *Ibid.*, § 800, 802.

26. *Ibid.*, § 806.

27. Mrs. Phoebe Anne Traquair, who died in 1935. They represent scenes from the Old Testament and the New. They are intended to show the worship of heaven, chiefly according to the visions of Ezekiel and St. John; also the Parable of Ten Virgins and other Scriptural references. They are midway between the floor and the roof of the lofty building, the windows being in the upper part of the church. Katharine F. Lockie, *Picturesque Edinburgh*, (1899), pp. 126 f.; cp. "Mural Decorations in the Catholic Apostolic Church, Mansfield Place, Edinburgh, executed by Mrs. Traquair, October 1893–October 1897," (Edinburgh). See article also in *The Scotsman*, (August 6, 1935).

28. W. Beyer, *The Seven Churches in London*, (1931).

29. J. Malcolm Lickfold, *The Catholic Apostolic Church, Gordon Square, London*. Notes on the architectural features and the furniture, with a glossary of technical terms, (London: 1935).



the 'apostles' did restore the true conception and form of the Eucharistic service to the Church.<sup>30</sup>

1. Services for the Lord's Day. There are two orders of service in the Prayer Book, of which the second is for occasions other than Sunday, or for Sunday use when neither 'apostle' nor angel is officiating. It differs from the first order chiefly in that certain benedictions to be pronounced by 'apostles' or angels are omitted, and in the Intercession, in place of the longer prayers, there is a rearrangement of the same in shorter portions and with more frequent responses from the congregation.

The Eucharistic service in the longer form bears the title "*The Order for the Celebration of the Holy Eucharist, and for the Administration of the Communion on the Lord's Day*." This office is to be used in a particular Church by the Angel only." It is said that in 1901 either because of prophetic light, or using their own development, the 'apostles' Coadjutors advised the Angels of the Church to discontinue the use of incense together with the offering of the full service. This probably has taken place, or will, in the Churches. This service, rare as it is, will probably in time be altogether discontinued; but it is taken up here only because it is the fullest of all services in that Church, and the most elaborate in rubrics and in the ministry participating.

The central service of the Church in its entirety is symbolic of the rulership of God and therefore is only possible at the Angel's Seat. In lesser congregations the completeness naturally suffers. It is moreover intended for the *Lord's day*, which commemorates the Resurrection and points to the work of spiritual creation now proceeding. There are deviations in the Catholic Apostolic from each of the "Catholic" liturgies, but they are always for reasons of weight. Liturgical authorities may and do disagree with the rearrangement, but it is not correct to accuse the compilers of liturgical ignorance.<sup>31</sup> The latter criticism, which was formerly common, can best be answered by pointing to the deviations of Scottish and American forms from the English *Book of Common Prayer* in recent years, and to the fact that these later changes are in some measure due to the influence of the Catholic Apostolic liturgy.<sup>32</sup> Of this Liturgy Heiler says, "It is undoubtedly one of the finest and fullest forms of Christian worship. Indeed, of all the

30. (T. Edward Rawson), *The Restoration of the Holy Eucharist*.

31. E.g. Edward Miller, *Irvingism*, I, 112, on 'amateurism.'

32. F. Heiler, *The Spirit of Worship*. (London.) P. 109. Wm. D. Maxwell, *An Outline of Christian Worship*, p. 159.



liturgies of today it comes perhaps nearest to the Primitive Church.”<sup>33</sup> And a testimony from Scotland maintains that

One liturgy there is of modern times which contains all the virtues and escapes almost all the blemishes of the Prayer Book. I refer to the liturgy of the Catholic Apostolic Church. This book is largely based on the Prayer Book, but it has a width, freedom, and variety which the Anglican form lacks. This is caused very largely by two things: (1) A greater use is made of Oriental prayers with their poetic and mystical appeal. The framers of this liturgy had had a far profounder knowledge of Eastern devotion than had Cranmer, and were not afraid of more emotional utterances. Consequently this book has an intimacy and a horizon not restrained by racial reticence nor limited by national outlook. (2) In this communion there is a much stronger emphasis on revelation in worship. It corresponds to the prophetic ministry in the early Church. This expectancy of spirit moulds the liturgy and gives to it a fresh and living freedom. The atmosphere of waiting makes every act of worship the response of the soul to the Call of God. Of all liturgies of this type this is the most adequate.<sup>34</sup>

The rubrics, which are not given in the prayer book itself, are important.<sup>35</sup> According to these there are, for instance, vestry prayers to be read before the service begins: a basin of water and a towel are brought by the Deacon or an acolyte—the *lavabo* of the Roman missal (below, p. 212)—and certain other acts accompanied by scripture or prayers.<sup>36</sup> The main part of the service corresponds to the ancient *missa fidelium* or mass of the faithful, which in all the historic services is preceded by the *missa catechumenorum* or mass of the catechumens. It is the former that aims at being a close repetition of what Christ did and said in the night in which He was betrayed. The authors of this liturgy are not unaware of the difficulties in the New Testament accounts. Cardale<sup>37</sup> in this connection says that as they partook of the Passover and drank of the cup after the Lamb was consumed, Christ, in contravention of custom,<sup>38</sup> took of the Paschal bread which remained from the feast, thus separating it to the rite about to be introduced, gave thanks (according to Luke and some manuscripts of Matthew), and gave to the disciples likewise the cup (when according to Matthew and Mark He gave thanks for it similarly) declaring it to be the body and blood shed for them.

2. Analysis of Liturgy. The *Invocation*, “In the name of the Father, and of the Son, and of the Holy Ghost, Amen,” uttered outside the

33. F. Heiler, *op. cit.*, p. 109.

34. D. H. Hislop, *Our Heritage in Public Worship*. Edinburgh, (1935), p. 212.

35. *General Rubrics*. Given below in Appendix to Chapter.

36. *Ibid.*, pp. 476–80.

37. *RL*, I, 29.

38. Maimonides, quoted in *RL*, I, 29 n.

enclosure of the Sanctuary is found also in the Roman Missal and, as in the Mass, is followed by a *Confession* of general unworthiness. But a long and detailed confession, it is said, has no place here according to ancient liturgical practice<sup>39</sup> and furthermore "we have . . . received prophetic light . . . that confession of sins, by enumeration, is not properly a part of this service."<sup>40</sup> A short emphatic *Absolution* is followed by *Versicles*, and these by the Prayer of Access: a prayer of assurance of divine mercy, which most likely depends on a similar one in the Syrian Jacobite liturgy.<sup>41</sup>

The Anglican interjection of the Ten Commandments at this point is said to be "a most extraordinary and painful innovation."<sup>42</sup> Instead, the *Kyrie Eleison* should be here, and as a matter of fact it is so found even in the Anglican order, but as a response to each of the commandments.

At this stage there is a first entrance to the Sanctuary, corresponding to the "little entrance" of the Eastern Orthodox service.<sup>43</sup> This is done while, as in the Roman Mass, the *Gloria in Excelsis* is being sung. This hymn is held to be more fitting here than at the end of the service as in the Anglican Liturgy, for it is partly a hymn of penitence and humiliation, whereas at the concluding point in the service there should be only the note of praise and rejoicing.

After this as in all liturgies there follows Collect, Epistle, and Gospel. The Collect for the day however is taken from a limited selection and does not vary with each Sunday. The greater variety of Collects met elsewhere is due to the desire to perpetuate some prayers which had grown up during the centuries and had been found useful. Durandus<sup>44</sup> is mentioned as the authority that at the earliest period the number of Collects was small and, in fact, in the primitive church the Lord's Prayer alone was recited. In the Catholic Apostolic Church the Collect varies rather with the season of the ecclesiastical year, the three great events being the Nativity, the Resurrection, and Pentecost. The better description, therefore, should be *the Collect for the Season*. The other feasts recognized are those of All Saints and All Angels. And all this arrangement is said to be because "we have been directed through the light of prophecy by apostolical authority."<sup>45</sup>

Here follows the Epistle, and that again by an anthem. Then comes

39. *RL*, I, 44.

40. *Ibid.*, I, 44.

41. *Ibid.*, I, 45, quoting Renaudot, *Liturg. Orient.*, ii t., ii 46, 142 etc.; *RL*, I, 203.

42. (R. Hughes), *The Liturgy of the Holy Eucharist*, p. 11.

43. *RL*, I, 46.

44. *RL*, I, 53, quoting Durandus, *Ration. lib.*, xiv, p. 15.

45. *RL*, I, 55.

the Gospel and the usual response ("Thanks be to God"). After the Gospel, as in the Mass, comes the *Homily*, thus differing from the Anglican service which places the homily or sermon after the creed. "The evil result of [the Anglican usage] is, that the connexion of the Sermon with the Gospel has been lost sight of; and the preacher feels himself at liberty to give a set discourse, having no relation to the Scripture that has been read, or to the Service of which it forms a part."<sup>46</sup> It is sufficient here to point out that the order criticized is at least in keeping with the rediscovery of, and emphasis upon, the Ministry of the Word in Anglicanism.

The homilist (unless he be himself the celebrant) then proceeds to ask of the celebrant a blessing, which is given practically in the words pronounced in the Mass upon the Deacon when he is about to read the Gospel for the day:

The blessing of the Father and of the Son and of the Holy Ghost, be with thee and rest upon thee. The Lord be in thy heart and with thy lips that thou mayest declare His Holy Gospel.

At this point comes the *Nicene Creed* as in all the liturgies, with the inclusion of the *filioque* as in the West generally, and followed by the *offertory*. This is particularly in keeping with Anglican use, in that it is related not only to the presentation of the gifts for the sacramental service, but to the offering of gifts of money as well.

In the course of the reading of the *Offertory Sentences* the Deacons, who during the anthem after the Epistle have emptied the offertory box at the entrance to the Church, go up with the gifts toward the altar. These are received from them by other ministers, who immediately place them in the hands of the celebrant. He in turn deposits them on the *table of prothesis*, the altar being reserved for the higher mysteries.<sup>47</sup>

After the Prayer of Offertory the more sacred part of the service may be said to begin, preceded by an *anthem*, and an *exhortation to prayer* by the people that the priestly act about to be performed may be acceptable to God, and this is followed by a response. The elements, bread and wine, are then brought to the altar.

There follows next a prayer of *oblation* or offering up of the gifts, these as yet being only bread and wine. Here in place of the Intercession as in the Church of England and the American Episcopal Church

46. (Hughes), *op. cit.*, p. 13.

47. See Rubrics below. But "the English Church has restored the Offertory; but does not seem to know how to make use of it. For she directs the offerings to be laid, not upon the side-table, but upon the altar itself; and the bread and wine to be placed there at the same time." (R. Hughes), *op. cit.*, p. 14.

there is instead, as in the Scottish liturgy, the *Solemn Thanksgiving* and the *Sursum Corda*:

The Lord be with you;  
 R And with thy spirit.  
 Lift up your hearts:  
 R We lift them up unto the Lord.  
 Let us give thanks unto our Lord God:  
 R It is meet and right so to do . . .

followed by the *Preface* ("It is very meet, right, and our bounden duty . . .") and the *Sanctus*, as in all liturgies.

There is here the use of the *Lord's Prayer*, its appropriateness being defended on the ground that its petition for daily bread includes not merely the bread that perisheth. Origen, we are reminded,<sup>48</sup> said that the peculiar word, *epiousios*, which the Vulgate translates "supersubstantial," was specially coined for the Lord's Prayer.<sup>49</sup> We pray for the bread which cometh out of heaven.

Immediately upon this prayer there comes the Consecration, which is remarkable both in itself and for the manner in which it includes the prayer for the Holy Spirit, otherwise the *Epiklesis*.<sup>50</sup> This direct invocation of the Holy Spirit is to be found in Eastern, Scottish, and American usage. The Roman rite, at least in its present form, implies that by the word of the priest, that is, by the words and acts of institution, the change is wrought; the Eastern Church, that it is by the Holy Spirit, the consecration being incomplete until the Spirit has been invoked for that purpose.<sup>51</sup> The Roman Church is affirmed to be right in asserting that what Christ said and did is all that is needed to the validity of the Sacrament. "Do this in remembrance of me" is His one and only Rubric.<sup>52</sup> The Eastern Orthodox "shrink from denying this truth; and many are their schemes for reconciling with it the phenomena of their Liturgy. But yet they cling unswervingly to the affirmation, that it is of supreme importance that the presence and action of the Holy Spirit be solemnly invoked. . . ." <sup>53</sup> This is true in that the act of the minister and the words which make the sacrament are the acts of the Holy Ghost. But "such invocation should precede our act, not follow upon it. . . . To postpone [it] . . . is . . . to make the Sacrifice an offering of mere bread and wine." <sup>54</sup>

48. Origen, *Prov.* 27:1.

49. In *Mat.* 6:11, *panem supersubstantialem*. But not in *Luke* 11:3, *panem quotidianum*.

50. Cp., e.g., Evelyn Underhill, *Worship*, pp. 135-37.

51. (R. Hughes), *op. cit.*, pp. 17-18.

52. *Ibid.*, p. 18.

53. *Ibid.*, p. 18.

54. *Ibid.*, p. 19.



If this position is conceded, the *consecration* in the Catholic Apostolic Church does effect a harmonious union of the two ideas. The prayer for the bread is:

Look upon us, O God, and bless and sanctify this bread.

In the name of the Father, and of the Son, and of the Holy Ghost. We bless this bread; and we beseech Thee, heavenly Father, to send down Thy Holy Spirit, and make it unto us the Body of Thy Son Jesus Christ: who, the same night in which He was betrayed, took bread; and after He had given thanks, He brake it, and said, *THIS IS MY BODY*, which is broken for you; this do ye in remembrance of Me.

And there is a prayer in similar terms regarding the wine.

After the Consecration is the *prayer of oblation* whereby the elements which had already been presented as bread and wine are now offered as a sacrament of the body and blood. Here used to follow, what now is discontinued, *incense* and the *anthem* accompanying it. Then comes the *intercession* whereby God is approached by virtue of the sacrifice which is being offered to Him. Here, it is held, is the proper place for the *intercession*, which is fuller, richer and wider in its scope than any found elsewhere. Replying to the Anglican criticism that Christ after blessing and breaking proceeds immediately to distribute the elements, it is argued that sacrifice and intercession are not separable from consecration. "The force of the Consecration is not spent, until the last soul for whom the Sacrifice was offered has been commemorated before God."<sup>55</sup> But perhaps the best answer to the Anglican strictures is to be found in the restoration of the intercession in this place in the Scottish Episcopal liturgy.

The Catholic Apostolic *intercession* is not one continuous prayer. It consists of several beautiful prayers to which the people give the response. The first fourteen, in the historic tradition, make up the *commemoration of the living*. The last two, the *commemoration of the departed*, followed by a special prayer for the second coming and a concluding one before the communion. It includes prayers for the new 'apostles' as a corporate body, for Angels and other ministers under them, for all those who have accepted the newer 'apostles,' for those who have not done so, and a prayer for bishops and clergy under them, Anglican and other, for to these the government of the particular Churches was committed by the twelve (original) Apostles. These had the care of the Universal Church entrusted to them in the absence of 'apostles.' To "those [men] who have successively stood in the episcopate of the Church we owe the existence of the priesthood and ministry at the present day . . . the continuance of the sacraments . . .

55. (R. Hughes), *The Liturgy of the Holy Eucharist*, p. 20.

the preaching of the . . . gospel of salvation." <sup>56</sup> The absence of any definite reference to Nonconformists or Presbyterians should be noted, although there is elsewhere recognition of their ministers in their order, that of Presbyter though nothing higher. This *Intercession* closes with a petition for the speedy appearing of Him in Whose name the Eucharist is held "until he comes."

After a reminder in the language of Scripture that "Christ our Passover is sacrificed for us," there follows the prayer "We do not presume . . .," as in Scottish and American usage, coming after and not before the consecration; the *Agnus Dei* (as in the Roman Missal and in the Scottish liturgy); certain prayers, and then the exclamation as in the Greek form, "holy things to holy persons," and "The Peace"; followed by an anthem, prayers, the *Te Deum* (corresponding to the Gospel from John I at the end of the Mass), the *Gloria Patri*, and the final benediction.

The people come up to receive the communion instead of having it brought to them. The distribution follows the pattern given by Cyril of Jerusalem, 348 A.D., which method was expressly enjoined by Canon 101 of the Council of Trullo 692 A.D. Regarding the bread Cyril says, "In approaching, come not with outstretched wrists or fingers disjointed; but making the left to be, as it were, a seat for the right hand, which is about to receive so great a King, and making hollow the palm, receive thou the body of Christ, adding the Amen." <sup>57</sup> The cup, then as now, was extended to the communicant's lips.

### III. ADDITIONAL SERVICES

The Holy Eucharist, Morning and Evening Prayer, and the Forenoon and Afternoon services are *services of obligation*. Besides these the Litany is regularly used, and some lesser services are still maintained, such as the Anointing of the Sick, the Benediction of Oil, the Blessing of Holy Water.<sup>58</sup> Those of Ordination are disused because the ministries are no longer perpetuated, but *underdeacons* can be appointed, because they are not ordained.

Generally on Sunday at ten is held the Forenoon service and at five that of Evening Prayer. These are likewise observed on Friday morning and Wednesday afternoon respectively, with such changes or

56. *RL*, I, 178.

57. *RL*, I, 198; Quinisext or Trullan Council, Canon 101.

58. References:

(A. Willis), *Morning and Evening Prayer*.

(J. B. Cardale), *RL*, I, 365-555; II, 1-19.

(J. S. Waddell), *The Obligation of the Church's Morning and Evening Service*.

abbreviations as may be needful owing to changes in the number and personnel of the ministry. The original hours for Morning and Evening Prayer, six a.m. and five p.m., had as their purpose that at sunrise and at sunset God should be in the thought of His people. These, with the addition of Forenoon and Afternoon service and the Eucharist, practically filled the day with worship.

The various services of old which were under the law were fully binding on the Jewish people; the arrangements made by the 'apostles' cannot be less binding on the Christian Church. But Morning Prayer has had some vicissitudes. A pamphlet of 1889<sup>59</sup> begins with the words "The resumption of the early Morning Service, at the desire of the Apostles' Coadjutor, appears to be a fitting time in which to give a little instruction to the Church regarding the Morning and Evening Services, set in order by the Apostles in these days, and the obligatory character in which we are bound to regard them." It would appear from this that Morning Prayer, perhaps because of the early hour, had proved inconvenient and so was allowed to drop until resuscitated by the Apostles' Coadjutor. Since then it has again fallen largely into disuse.

Morning and Evening Prayer have a close relationship to the Eucharist. The former, answering to the service of the Brazen Altar, is one of Dedication of the worshippers in their threefold being; the latter, corresponding to the offering of the fourfold incense on the *golden altar*, is that of Intercession.

That the Intercession in these services is part of the great Intercession of the Lord's-day is seen in the fact that the holy sacrament, which was reserved from that consecrated in the Eucharist, is placed upon the altar—a symbol of that all-sufficient Offering which the Lord is ever presenting before the Father in heaven, and because of the merits of which all our services upon the earth are accepted.<sup>60</sup>

The position of the Angel is significant. In the Eucharist we think of Christ, the one mediator, entering heaven and fulfilling the high priestly ministry which pertains to Him alone; therefore the service is conducted mainly by His representative, the Angel. In the other services attention is fixed on the Church, with all its feeling of penitence, faith, joy, sympathy, and its aspirations; therefore *all* the ministries are associated with the Angel in that worship.<sup>61</sup>

The devotional insight of the faithful has been considerably exer-

59. (J. S. Waddell), *The Obligation of the Church's Morning and Evening Service*, p. 1.

60. (J. S. Waddell), *op. cit.*, p. 8.

61. W. W. Andrews, *Catholic Apostolic Church*, p. 40.

cised in the analysis of these services and in tracing connections with those of the Mosaic dispensation. Regarding Morning and Evening Prayer a careful and elaborate publication is a "Chart of Morning and Evening Prayer,"<sup>62</sup> setting forth in parallel columns (1) the Type, as seen in the daily sacrifice of the Old Testament period, (2) the Antitype, in the work of Christ, (3) the Liturgical Antitype, in the forms of Morning and Evening Prayer, and (4) the Spiritual Substance.<sup>63</sup> Before the Intercession, and as necessary thereto, there is the *Proposition of the Holy Sacrament* in the Upper Court, as, on the Golden Table, there was formerly the weekly Proposition of the Shewbread. Then as the priest mixed stacte, onycha, galbanum, and frankincense,<sup>64</sup> presenting same before God in *One Cloud of Incense*, so in the Upper Choir are offered supplications (Pastor), prayers (Evangelist), intercessions (Elder), thanksgivings (Prophet), which are gathered together and presented—before God, by the Angel, in *One Great Intercession*. Finally, as at the Golden Candlestick in the morning the Seven Lamps were filled with oil and in the evening were lighted, so in the Upper Choir the Angel in the morning fills the minds of the Elders with a subject for meditation during the day, and in the evening Angel and Elders give forth their meditations as an offering of light and adoration before God.<sup>65</sup>

At the close of Morning Prayer there was formerly a communion service, making use of the reserved elements on the altar. But with the disuse of that service came the discontinuance of early communion, and, still more regrettable, of the brief service for the *Removal of the Sacrament* after the Forenoon service.

According to the Form for the last-named service<sup>66</sup> the presiding minister, taking the vessels with the elements from the tabernacle, places them on the altar, saying,

Lord, we draw near to Thy presence to remove from Thine altar these holy symbols, the Sacrament of Thy Body and Blood, the memorial of Thy one

62. (A. Willis), *Chart of Morning and Evening Prayer with Pamphlet of Notes*, (n.d., n.pl., 2nd edition).

63. An anonymous pamphlet, *The Morning and Evening Sacrifice*, 2 pp., (n.d., n.pl.), shows on opposite pages *the shadow and the very image* of the worship of the kingdom. According to this scheme the first part of Morning (or Evening) Prayer is connected with the worship at the Brazen Altar, which was held in the open Court and corresponds to the Lower Choir. The second half is in the Holy Place, especially upon the Golden Altar, which corresponds to the Upper Choir.

64. (A. Willis), *The Prayer of Dedication and the Interpretation of the Burnt Offering*, (n.d., n.pl.). One of a series of 'Notes on the Liturgy.'

65. (T. Carlyle), *The Ministry at the Golden Altar*.

66. Cp. (J. B. Cardale), *A Discourse on Holy Water and on the Removal of the Sacrament on the Lord's Day*. So also *Liturgy and Other Offices*.



Sacrifice for sin. Thou hast vouchsafed to us *herein Thy presence, and nourished us with spiritual food*. Under the veil of these earthly elements we worship Thee alone. We worship not the things we see; but Thee, Who are invisible; and through Thee we glorify the blessed Name of Father, Son, and Holy Ghost, One God,

to which the people say Amen, with a brief response in addition. The words italicized (by this author) refer to the early communion of which the worshippers had partaken. Since the discontinuance of that communion it was felt the particular words were inappropriate, and the service was discontinued by authority. Nevertheless the prayer, at least with some ministers, is still offered in silence, and congregations are often asked to offer it likewise. This prayer was introduced evidently in the 'sixties, when in Anglo-Catholic developments there was talk and practice of 'adoration' in the sacraments, and further it safeguards the devotional instincts of the worshippers toward the sacrament yet precludes any possibility of the charge of idolatry in worshipping the elements.<sup>67</sup>

At the conclusion of any service of prayer the *Form of Benediction of Holy Water* may be used, while that of *The Benediction of Oil for the Anointing of the Sick* may be done in connection with any weekday Eucharist immediately before the elements are brought up and placed on the altar.

The reading of the scriptures follows a prescribed order. The lessons in the services on Sunday and during the week cover the entire Bible with regularity. The portions assigned are given at the beginning of the Liturgy.<sup>68</sup> The Psalms are gone through with greater frequency, being read or sung in their entirety in the course of the month.

The music<sup>69</sup> for the Psalms was that used for Anglican chants, but the attraction of Rome was evidently too strong and Gregorian music was introduced about 1867. In the Liturgy of 1863 the Anglican chanting is prescribed; in that of 1867 the Book of Psalms is "pointed in accordance with the twelve ancient tones." This however is not universally used. In Canada, in Germany, and elsewhere, the author has found Anglican chanting in use.<sup>70</sup> There is also a small hymn book consisting of a selection of hymns mainly from the nineteenth century, some of these being from Catholic Apostolic sources.

67. Private sources of information. Cp. also in the *Liturgy*, "Prayers which may be used privately on passing an altar on which is the Holy Sacrament."

68. So also in the *Church Almanac* for a particular year.

69. K. Peck, *Church Music*.

70. S. Gaye, *The Great Antiphons*; R. W. Hawkes, *Art Forms in Heavenly Places*, Pt. 2, An essay on poesies of music in relation to the Liturgy.

## CHAPTER TWENTY ONE

### SYMBOLISM

CHRISTIAN WORSHIP is based not on human ideas of what is desirable, however true these may be, but on the acts of a Person, Jesus Christ. The *form* of it shows His several acts in the work of salvation; the *order* of it sets these forth in their regular sequence.<sup>1</sup> Besides *types* there are *symbols* also, showing things present though unappreciated by the senses. The *type* is abolished when the antitype arrives;<sup>2</sup> but unless the substance exists there can be no symbol of it. The test of symbolism, therefore, in Christian worship is important.

The human mind is never dissociated from symbolism. In worship appropriate gestures, postures, acts, are adopted instinctively, pointing beyond themselves to the thing in mind. A common objection to the use of symbols is that there is danger of idolatry and of the possibility of ostentation and of formalism; but the reply is that there can be idolatry of a psalmbook or any other book, that formalism is not unknown in connection with the use of clerical dress even of the Puritan model, that ostentation is often not absent from pulpit endeavors, and that there is no demand that any of these things be abolished, conducive though they be to the dangers indicated.

The early Christians made use of symbols, as seen for instance in the inscriptions on the walls of the catacombs. The Catholic Apostolic Church continues the practice, following historic symbolism as determined by the usage of centuries and with the meaning that Christendom has historically attached to it. It holds that symbolical worship must have its roots in Scripture or have the sanction of their 'apostles,' and must never be selected merely to suit passing whim, individual

1. References:

(George C. Boase), *Three Discourses on Certain Symbols Used in Worship*.

(Thomas Carlyle), *Concerning the Right Order of Worship in the Christian Church*.

Thomas Carlyle, *On Symbols in Worship*.

(R. Brewster), *Bible Ritualism*.

2. (G. C. Boase), *op. cit.*, pp. 5, 6.

taste, or aesthetic fancy. As against the barrenness of Protestant worship and the cumbrous embellishment of the Roman rites, it claims that it has selected its symbols wisely, basing the selection on these rules: (1) that they must be according to the express direction or plain analogy of Scripture; (2) that they are in conformity with historic practice in the Church; (3) that they are used as accessories and not essentials, as aids to and not as objects of devotion; (4) that they are given intelligent use, which means that we know what we express thereby and why we so express it. One more principle, however, is given which is peculiar: (5) that they are used in accordance with the light of 'prophecy' (in the Catholic Apostolic use of the term), by which the forgotten meaning of ancient rites is revived and they are restored from their distorted or imperfect forms.<sup>3</sup>

The *Symbols Used* mainly in the worship of the Catholic Apostolic worship are as follows:

(1) *Eucharistic*: the bread, the wine, and the water which is to be mixed with the wine. The bread is unleavened,<sup>4</sup> though the validity of the leavened kind is not denied. The provision is that the bread is to be "of pure wheaten flour, unleavened, baked in thin cakes or wafers, and readily divisible into small squares, on each of which a cross may be impressed."<sup>5</sup> The use of unleavened bread is justified on the ground that at the Passover season Christ himself, at the Last Supper, must have used such; that in Scripture leaven symbolizes malice, hence its absence means sincerity and truth; that it seems St. Paul had unleavened bread in mind when he said, "Let us keep the feast, not with old leaven . . . but with the unleavened bread of sincerity and truth" (I Cor. 5:8).

The wine must be fermented. It is a reminder of Christ's blood, and should be "a red wine, such as is ordinarily used for the purposes of communion."<sup>6</sup> The mingling of water with the wine is in accordance with the ancient practice of the Church, and is based upon the appropriate reference it bears to the water and blood that flowed from Christ's side on the cross (John 19:34); and to the probable fact of His having mixed water with the wine, whether in accordance with the Passover ritual, or, as was customary, because of the strength of the wine. This practice, which prevails in the Greek and Roman Churches, does not exist in the Anglican Rubrics. There is no practice of intinction.

3. Quoted largely from Thomas Carlyle, *On Symbols in Worship*, in *Collected Writings*, p. 345.

4. Thus the group is "azymite" (from *ἄζυμα*, unleavened): the charge brought in the East against Rome.

5. *General Rubrics*, § 6, note.

6. *General Rubrics*, § 6, n.

(2) *The altar*, Heb. 13:10, is the most sacred part and center of the Church, as the Eucharist is the highest act of devotion. Churches are normally built with the chancel at the eastern end, and in the easternmost part is the altar, in a prominent position to which all eyes naturally turn. Its location is over against, though not fastened to, the wall; thus contrasting with the Eastern Orthodox practice which, viewing it rather as "the holy table," places it more in the center of the sanctuary. It is viewed with peculiar reverence, and it is customary to bow before it on entering the Church or passing before it for any reason.<sup>7</sup> Upon it is the *tabernacle*: a receptacle where the consecrated elements are placed after the Eucharist for "proposition before the Lord" until the Sunday following.

(3) *Holy Water*, water being an emblem of life and of purity, is placed in a stoup or vessel near the entrance door or just outside, even as between the brazen altar and the entrance to the Tabernacle was a *brazen laver* supplied with water with which the priests were to wash before commencing their priestly functions (cp. Ps. 26:6). It symbolizes the work of the Holy Spirit in effecting the sanctification which is proper for the baptized. It was felt—always under direction of the newer 'prophecy'—that (1) in the House of God there ought always to be an outward and visible sign of the believers "being born again of water and of the spirit"; (2) and that there should be exhibited at the door of the Church, a sign that the work of the 'apostles' is especially destined for the baptized. (3) A further reason for the innovation is that it is customary for the priest in the vestry before the Eucharistic service to say certain versicles and prayers and to dip his hands in water repeating, "I will wash mine hands in innocency" (*ante* p. 201), thus representing the action of the priests in Israel before entering the holy place. The laity therefore, to show the spiritual union of priests and people, should have a corresponding rite.<sup>8</sup>

At first holy water was permitted only where the people had been formerly used to the practice. According to an anti-Irvingite writing it was authorized in Scotland before being introduced in England.<sup>9</sup> The 'apostles' came to feel it should be made universal<sup>10</sup> and in 1868 a service was prepared accordingly, *The Form of Benediction of Holy Water*, which may be used at the conclusion of any service of Prayer. In that service after an appropriate prayer the benediction follows,

7. Cp. in the Liturgy, *Prayers on passing the Altar*.

8. (J. B. Cardale), *On Holy Water and the Removal of the Sacrament on the Lord's Day*, p. 16.

9. H. M. Prior, *My Experience of the Catholic Apostolic Church*, p. 22.

10. (J. B. Cardale), *op. cit.*, pp. 1 f.



"We bless ✠, consecrate ✠, and set ✠ apart this water for the service of the Church; that it may be a sign and symbol of God's heavenly grace. In the Name of the Father, and of the Son, and of the Holy Ghost."

(4) *Oil* is the symbol of health and gladness, and indicates moreover the anointing of the Holy Spirit. It must be pure vegetable oil, no other kind being allowed. It is used in the lamps in the chancel, in the now disused services of sealing and ordination, and in the *Order for Anointing the Sick*. It presupposes confession by the penitent and his absolution by the priest, following which he is anointed on the head or forehead and, if he desires, on the part affected, the oil remaining after the service being consumed by fire.<sup>11</sup> The rite is not a sacrament but is a "fit accessory and a confirmation of faith."<sup>12</sup>

(5) *The touch* is employed in imitation of Christ's practice, to indicate the conveying of grace; a symbol employed in sealing, in the laying on of hands, in baptism and in sundry forms of blessing.

(6) *Lights*. These have in all ages played a part in worship, whether in sacred lamp, candles, or lighted taper held by the worshipper. Lights are intended not to convince of any truth, but to strengthen faith in God and to be brief reminders of the light of the Gospel. To the deaf, who cannot hear the spoken word, the light of candle or lamp conveys a spiritual message.

Besides the candles on the altar there are lamps: (1) one, always burning before the altar testifying to Him who is verily present in the sacrament; (2) two lamps, lighted during the Eucharist, the first one to be lit being on the Gospel (northern) side; (3) the seven lamps, appointed to be lit at the morning and evening worship symbolizing the presence of Him who has the seven Spirits of God (Rev. 4:5), and Who is present with the particular Church in the ministry of the sevenfold Eldership.

(7) *Incense*.<sup>13</sup> In 1901, when the last 'apostle' died, it was felt that this had best be discontinued throughout the entire body, presumably because in the total absence of 'apostles' there can be no adequate 'intercession,' of which incense is the symbol. Until the date indicated incense formed an important part of worship. There has been incense offered in religious services from times immemorial.<sup>14</sup> This rite however in the Church "was consecrated by God to be the symbol of the all-prevailing intercession of Christ, through whose merits alone our

11. *General Rubrics*, § 408, 409; *Regulations*, pp. 582-85.

12. T. Carlyle, in *Collected Writings*, *On Symbols in Worship*, p. 356.

13. Private sources of information. On Incense see *ante*, pp. 346, 352 ff.

14. T. Carlyle, *Symbols in Worship*, p. 355.

prayers are acceptable.”<sup>15</sup> There was no incense offered when ordinary supplications and prayers were made, but only when these were crowned with the ‘intercession’ by the Angel, which was presented by him, not in his own name but in the name of Christ.

In ancient worship the component parts of incense were given (Ex. 30:34), namely, *stacte*, *onycha*, *galbanum*, *frankincense*. In the newer ‘prophecy’ it was declared that each of these was symbolical of the parts of the intercession: *stacte*, supplications, expressive of that sorrow which flows from the heart of Jesus in sympathy with the sorrows of His creatures; *onycha*, persistence in prayer; *galbanum*, holy boldness which prevails with God; *frankincense*, thanksgiving, gratitude, a thankful heart. And these are taken as corresponding to the work of the fourfold ministry of Apostle, Prophet, Evangelist, Pastor-and-teacher.

Furthermore, the continuance of incense is referred to in Mal. 1:11, where it is said that “from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering.” The reference here to the universality of prayer and to its being among the Gentiles shows that the prophetic word cannot refer to the Jewish dispensation; it applies to the Christian Church.

Catholic Apostolic usage differed from that of the other Churches, in that no censuring was allowed toward men or things. It had only a Godward reference, the censer being waved before the altar on which was the sacrament. While this was being done, an anthem at morning prayer was sung and another during the Eucharist. The beautiful structure of the latter, filled with Biblical allusions, brings out the spiritual possibilities of that service:

Incense, and the pure offering, O Lord of hosts; (Mal. 1:11)

Thy holy Church presents unto Thy Name.

And when the cloud covers the Mercy-seat: (Lev. 16:11-16)

Look forth upon Thy people, and speak peace. (Ps. 80:1; 85:8)

(8) *Posture*. In keeping with human instincts there are reverential attitudes adopted by laity and ministers. Contrary to the practice of the Eastern Orthodox Church or of early Presbyterianism, the standing posture in prayer is discountenanced. There seems to be no acquaintance with the ecumenical rule which forbids at certain seasons any other posture than standing.<sup>16</sup> Canon XX of I Nicaea says, “On Lord’s

15. (G. C. Boase), *Symbols*, p. 17.

16. Note even E. B. Pusey’s oversight in this respect, in his *Letter to the Archbishop of Canterbury*, (Second Edition, 1842), p. 117, and (Third Edition of same), p. 5.

days and at Pentecost all must pray standing and not kneeling.”<sup>17</sup> The Catholic Apostolic rule is: kneeling for prayer, standing for praise.

It is also recommended that worshippers should bow at the name of Jesus whenever it is introduced in confession and honor or in relating His words and acts. In the older editions of the Prayer Book much is made of this, the Rubric stating, “It is written that at the name of Jesus every knee shall bow. In all parts of the service, therefore, wherein the priest and people are not kneeling and that sacred name is pronounced they shall reverently bow the head . . . to assist the memory to make this holy sign a cross is indicated.”<sup>18</sup> The Rubric is omitted from the book in current use but the same practice prevails.

(9) *Vestments*. The garments in which the minister appears when officiating before God expresses both the peculiar service in which they are worn, and the position of the wearer by their texture, color, form, and number. The Catholic Apostolic Church holds that the vestment should represent Catholic usage and not a private whim. The new ‘apostles’ did not introduce anything new, but adopted what had always existed in the Catholic Church. They took the vestments used in the various parts of the Church Universal, selecting the most useful and investing them with the fullest meaning. The more elaborate ones are in connection with the Eucharistic Service. There is disagreement with the Anglican practice of using surplice and academic hood.

The deacons are dressed in white, representing the Church. All clergy wear an alb, a white linen garment from the head to the feet. This is common to all who officiate at the altar (Rev. 1:13; 15:6). It is gathered round the waist by a cord or girdle. The surplice, a long white linen garment, is worn by priests in all services not conducted in the upper choir and may also be worn in preaching both by priests and deacons. The rochet, which is like a short alb, the mozzetta or tippet, the chasuble, dalmatic, cope, and stole are other vestments: the chasuble, circular in form and undivided, representing the Christian Church in its entirety living and dead, is worn by the celebrant at the Eucharist and is usually rich and costly; the dalmatic, a long white vestment not unlike a surplice but with short sleeves, worn by the deacons; the cope, a kind of cloak worn by the Angel at morning and evening worship when officiating in the fullness of his standing and at certain other times; the stole, a kind of long scarf worn by all ministers when officiating but differing according to the rank of the minister, the

17. Ancient Epitome of the Canon. In volume on Oecumenical Councils, in Nicene and Post-Nicene Fathers.

18. Liturgies before 1860.

Angel's hanging straight down the front from either shoulder, the priest's crossed over the breast, and the deacon's hanging over the left shoulder.

In the Catholic Apostolic Church the four ministries are distinguished by stoles of different colors; that of the 'apostle' and elder in the Particular Church being gold-colored, of the 'prophet' blue, of the evangelist scarlet, and of the pastor white. Finally the Angel, not uniformly but usually, wears a purple stole except at the Eucharist.<sup>19</sup>

19. (G. C. Boase), *Symbols in Worship*, pp. 35-39. *General Rubrics*, § 441-73.



## CHAPTER TWENTY TWO

### DISCIPLINE <sup>1</sup>

#### I. THE HOME

THE HOME and the Church are alike in that they represent the divine scheme of things, with the principles of subjection to command and obedience to constituted authority. The patriarchal emphasis in the home is derived from the call of Abraham, where God is represented as saying Abraham "will command his children and his household" (Gen. 18:19)—not that he will set them an example, pray for them, or instruct them—but that *he will command*.<sup>2</sup> The idea of the kingdom of God is that there is a king whose will is law; so the family has its fundamental principle in the fact that there is "one head, the Father and Master, whose will, supreme and irresponsible, commands everyone within his sphere."<sup>3</sup>

The various relationships within that scheme are those of wife and husband, children and parents, servants and master. They are those stated in Col. 3:18–22; 4:1, where one cannot but observe that whereas love and patience and fair dealing are prescribed for husband, father, and master, the important thing regarding the others is to be found in submission and obedience.<sup>4</sup> This view of home may appear strange at the present time but it undoubtedly has often proved and may

#### 1. For references cp.

(S. Holden), *Forms for Household Worship*.

H. W. J. Thiersch, *Christian Family Life* (Education, pp. 85–171; Filial Duty, Servants, Social Intercourse, pp. 172–95). Tr. by S. R. Gardiner.

(H. W. J. Thiersch), *Sermon to Parents*.

(Canon E. B. Trotter), *Authority and Obedience in Christian Families*.

(G. W. Maunder), *The Training of Children*.

W. W. Andrews, *Christian Nurture*.

(T. W. Guilloid), *Social Duties*.

H. Drummond, *Social Duties on Christian Principles*.

See also note 24.

2. (T. W. Guilloid), *Social Duties*, three sermons preached in the Catholic Apostolic Church, (Paddington: 1863), pp. 14, 15. The present section depends largely on this pamphlet.

3. (T. W. Guilloid), *op. cit.*, p. 18.

4. *Ibid.*, pp. 19, 20 f.

still prove a blessing, as is borne out by the testimony of prominent persons whose early training was within Catholic Apostolic circles.<sup>5</sup>

## II. RELIGIOUS EDUCATION

Religious or, better still, Christian education, is carried on among children as among adults; children, that is, who are baptized and whom already the Lord has made His own through that ordinance, and who are brought up in the nurture and admonition of the Lord. A writing by W. W. Andrews on *Christian Nurture*<sup>6</sup> teaches that Christian nurture "is the training of those who are taken out of the world, and placed in the Church; and its aim is to make them fruitful members of that holy company."<sup>7</sup> Sunday schools, however, are viewed with dislike, as being a human arrangement and as tending to become organizations distinct from the Church.

As the child grows up, it should be taught that it is a member of the household of faith, possessing the privileges of the Christian covenant and being in his Father's house.<sup>8</sup>

*Never refrain from speaking of the great facts of Christianity*, the mysteries of the Holy Trinity, of the Incarnation, and of the Kingdom, from any fear that they may not be fully understood. Let the 'form of sound words' be laid up in the heart of childhood, and the spirit will apprehend and rejoice where the intellect is at fault. It is a dangerous delusion of this age that truth must be made simple to childhood, in the sense of being comprehensible by the intellect.<sup>9</sup>

Parents moreover, in themselves and in the family, are to express the will of God, and among other things they are to inculcate in the children the spirit of obedience.<sup>10</sup>

As soon as convenient after baptism parents are to bring children, including infants, to communion, and after they have communicated for the first time their names are entered on the Register of Occasional Communicants.<sup>11</sup> It is recommended that they should be prepared for, and brought to communion, at the time of the four great festivals of

5. Cp., e.g., the biographies of Sir Herbert Maxwell, C. F. Andrews, etc.

6. This is a sermon, reprinted at least as late as 1905, which suggests it is still considered of importance.

7. W. W. Andrews, *Christian Nurture*, p. 6. He holds that the child should 'open upon the world a Christian,' which is an echo from Bushnell, *Christian Nurture*. They were far apart in theology generally.

8. "The radical error in the training of Christian children is the forgetting, and suffering them to forget, that they are Christians by a heavenly birth and adoption; and consequently the treating of them as if they were not the Lord's." W. W. Andrews, *op. cit.*, p. 10.

9. W. W. Andrews, *op. cit.*, p. 11.

10. W. W. Andrews, *op. cit.*, p. 13.

11. *Regulations*, § 533.

the Church.<sup>12</sup> There is provision that infants, if they are in imminent danger of death, be made communicants in private by means of the Order for the Communion of the Sick.<sup>13</sup> With the development of intelligence in the child, parents or guardians should aim to bring him more frequently to *Infant Communion*, as for instance once a month, on the Lord's day.<sup>14</sup>

Children must be trained in family worship and the service of the Church, and in the principles of divine government. While not relieving the parents of this duty, the Church may act directly. "Previously to the feasts of Christmas, Easter, Pentecost, and All Saints, special times are to be set apart for catechizing and instructing young children, from the earliest age at which they are capable of receiving instruction."<sup>15</sup> Children or young persons on being "prepared to give, from the heart, the answers to the questions in the Office for the Benediction of those fully instructed in the faith, . . . should be brought into the church, and there receive the benediction of the Angel . . . before all the congregation,"<sup>16</sup> and may then be placed on the register of regular communicants.

Such instruction as has to be given is largely in the terms of the Catechism, which is less simple and more doctrinal than the Anglican, and in that sense is more in keeping with the Westminster form and practice. A note regarding the subjects of instruction for new communicants and others is appended to this chapter and summarizes what the Catholic Apostolic Church cherishes as its ideal in Christian education. From this it will be seen that the range of instruction is thorough, both in the doctrine and in the practice of the Church.

### III. SOCIAL DUTIES AND PROBLEMS

The widening of the home circle brings in wider responsibilities. As in the home, the various classes in society show the same principle of subjection to authority. The right of government—in home, society, and state<sup>17</sup>—comes from above, not from beneath, each one using the place assigned to him, unless or until proper authority says to him, "Go up higher" (Luke 14:10).<sup>18</sup>

Social relationships and activities should not be dissociated from the spiritual message of the Church. Where the divine order is observed "the rich [will] be beloved by the poor, and the poor com-

12. *Ibid.*, § 535.

13. *Ibid.*, § 534.

14. *Ibid.*, § 536, 537.

15. *Ibid.*, § 535.

16. *Regulations*, § 538.

17. (W. Bramley-Moore) *Basileutos, Divine Government*, pp. 36 ff.

18. (T. W. Guillod), *Social Duties*, p. 42.

forted by the rich,"<sup>19</sup> and this will be evident in mannerisms and behavior, and in the avoiding of intimacies between various classes of society that ought not to exist, and on the other hand of patronage that is uncalled for.<sup>20</sup> Property is sacred and under no condition is it to be infringed upon. Its rights can be seen in the parable of the vineyard, where the master says, "Is it not lawful for me to do what I will with mine own?" (Mat. 20:15), and in Peter's words to Ananias regarding his property, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4.)<sup>21</sup>

The attitude of the Catholic Apostolic Church to social problems is rarely to be found in any public pronouncements, though on some of the questions of the day there were discourses or denunciations in the earlier period, particularly from such persons of the Tory school as Henry Drummond, which however must not be taken as binding the Church at all times and in every way. Yet echoes of these in writings of comparatively recent date suggest that the views of the Church have not changed materially. The position held seems to be the characteristic conservative one of leaving well enough alone and expecting the needful improvement in the world only when people become fully Christian. Having laid down the principles which it receives, the Catholic Apostolic Church seems unwilling to go further. But there are certain social tendencies concerning which the Church is specially critical.

During the past sixty years particularly we find among the leaders pronouncements against socialism, the temperance movement, and the Salvation Army. The arguments against *Socialism* are such as are employed by anti-socialists to this day, and it may be assumed that these positions are still maintained and are advocated, but in private rather than in public utterances. In the writings of one of the 'apostles,' Woodhouse, whose teachings are repeated by others, socialism is identified more or less with communism and nihilism, whose aim, it is said, is to reduce society "to one dead level, wherein there will be no place for the development of good and virtuous principles, of talents and industry, of energy and resolution, or, indeed, of any of those qualities whereby men achieve distinction, obtain influence, and rise above their fellows, and prove themselves to be 'benefactors.'" <sup>22</sup> Rich and poor will continue to the end, in support of which statement are cited the Master's words: "Ye have the poor always with you" (Mat. 26:11).

The *Temperance Movement* assumed prominence about the same

19. (T. W. Guilloid), *op. cit.*, p. 48.

20. *Ibid.*, p. 48.

21. *Ibid.*, pp. 14, 36.

22. (F. V. Woodhouse), *Socialism and Temperance Societies*, (1883), pp. 3, 4.



time, 1880. There is here the same attitude as regards social conditions and poverty. Regarding those under the power of drink, it is said that the baptismal vows, inculcating a life of sobriety, are enough; forgetting that this applied to only a section of the population. It is not recognized that those under the influence of intoxicants are far too numerous, and that they consist of people to most of whom in any case baptismal vows may mean nothing. The Catholic Apostolic Church appears historically to be unaware of the crying evil which since those days has led practically all governments in different countries to take steps to meet it.

It is argued that Christ used wine at Cana, that there is apostolic sanction for the use of wine in moderation (I Tim. 4:4; Col. 2:16), that in the Litany and other prayers thanks are offered for wine among other divine gifts, and that fermented wine (not grapejuice or other substitutes) is prescribed for the Holy Eucharist. The attitude of Temperance, that is, Total Abstinence Societies is said to be one of pride and vainglory, and reminiscent of earlier heresies which look upon matter as evil in itself. In all this, which it may be presumed is the position still held as it is also in keeping with the fundamental principles of the Church, there seems to be a certain lack of genuine sympathy with the victim of drink or desire to save him from that evil, and an indifference to what happens to the erring one who does not choose to accept the teachings of the Church. It fails to see that some men at the stage in which they are can only be rescued by drastic methods not unrelated to those of the temperance societies. The attitude criticized would paralyze all efforts to help men, because, forsooth, they have to be helped only in one particular way; an argument which may be used against reform movements of all kinds and at all times.

Under the same ban comes the *Salvation Army*, which, whatever its defects in theory, methods, or details, is primarily concerned to save the erring. Its military title, organization, and uniforms are criticized;<sup>23</sup> also its assumption of the title which, if it is used at all, ought to belong to the entire Christian Church throughout the ages.<sup>24</sup> There is objection to the prominence among them of women who, contrary to I Cor. 14:34-35 and I Tim. 2:11, 12, presume to teach. Defenders of the last-named practice are silenced by means of the apostolic dic-

23. The writer has found no corresponding attack on the other organization of military form, the Society of Jesus or the Jesuits.

24. (F. V. Woodhouse), *Socialism and Temperance Societies*; (H. S. Hume), *The 'Temperance Movement' and the 'Salvation Army'*; (F. Swindon), *The Salvation Army (so called)*; etc.

tum, supplemented by references to the extravagances particularly of some young women Salvationists of that day; forgetting that in the day of its beginnings the extravagances of the Irvingite prophets, men and women alike, could be exposed to similar censure. There is general objection to the doctrine of sudden conversion held by the Salvation Army, to the neglect of insistence on a lengthy period of sanctification; to the consequent lack of humility in those 'saved'; to the vulgar character of its preaching, its literature, its devotional practices and utterances. But the chief charge has to do with the attitude of the movement to the Church: its avoidance of anything ecclesiastical, its dislike of Church ordinances, and particularly its neglect of the Christian Sacraments, which are part of the Gospel.

Regarding its periodicals, the *War Cry* and the *Little Soldier*, one of the leading Angels wrote,

I would entreat you *all*, young and old, though more especially the young, not to allow yourselves, from any motive, to read such publications, nor to attend the meetings of these people, nor even to read the newspaper reports of their unseemly doings, lest, the sanctuary of your heart once violated, you lose for ever that holy veneration, which is your most sacred instinct. . . . Whether these things be right or wrong for others, at any rate they cannot be right for *you*. You, who acknowledge the Apostles of the Lord sent forth in these last days, are not left to find out truth and error for yourselves.<sup>25</sup>

No Roman Catholic index could be more exacting and far reaching than such a pronouncement, no censorship of totalitarianism more thoroughgoing.

In connection with the social duties of the Church the tendency to group together in organizations is denounced, whether it is for the relief of the poor, missions at home and abroad, Bible and tract distribution, temperance and kindred movements, or *Societism*, using the word that comes down from the days of *The Morning Watch*.<sup>26</sup> Societies, with their well-intentioned purpose, are ancient, yet they particularly emerge into prominence in the late eighteenth and early nineteenth centuries. Because the work to which they are committed ought to be done according to the Catholic Apostolic Church by the ordained agencies and ministries of the Church, therefore these societies are opposed in spite of occasional kinder words uttered regarding one or the other of them. Because the results are brought about by the methods of these movements, they are looked down upon. One concludes that they should not be attempted at all, rather than be at-

25. (H. S. Hume), *The 'Temperance Movement' and the 'Salvation Army'*, pp. 17, 18.

26. Rossteuscher utters his alarm at the spread of this "societism," which began in England. E. Rossteuscher, *The Church of Christ* . . . , pp. 74, 76-83.

tempted in other than what is believed to be the right manner. A further objection to these is that they are efficiently organized, with presidents, secretaries, and other executives, and besides, that women are engaged in their efforts. This antagonism is clearly reminiscent of similar charges by Edward Irving and his contemporaries.

In addition to these agencies for helping conditions there is detected—though surely this is not the universal teaching of the Church—an evil agency at work in modern movements of democracy. In a writing published in 1903 the Antichrist of Rev. 13:7 is seen in the provision that those without the number of the beast are not to be allowed to buy or sell. "The beginning of this is visible all around us in the Trades Unions and their hostility to all non-unionists. . . ." <sup>27</sup> The idea of passive resistance, which came to the fore at the beginning of the present century, is condemned likewise, as well as the discovery by the working classes of their own power and the right to conduct strikes.<sup>28</sup> But the attitudes here described come from British sources. There is a more appreciative attitude toward democratic government on the part of American writers, though even these are not altogether enthusiastic about government by the people.

#### IV. CHURCH DISCIPLINE

Discipline as affecting the individual member is a subject on which the Church is little disposed to talk to an outsider. Recourse must be had to allusions in sundry writings and to inference from these, to declarations by such as have experienced the judgment of the Church, always keeping in mind here the possibilities of unjustifiable bias; and on the other hand to explicit statements to be found in some of their books written before the period of silence.

The Catholic Apostolic system is one of authority and control, whether in the home, in the Church, or in matters of belief. It follows that discipline, detailed and stern, is insisted upon, and this is gladly accepted. But it was not always so. It is well known that persons in the secular field who normally respect and cherish the idea of freedom may get familiar with its opposite and within the same generation be found boasting of the curtailment of their rights or the enslavement of their minds. Something of this sort seems to have occurred here. There was a struggle before complete submission to authority was achieved. The existence of disturbance or rebellion against higher authority appeared before the people were trained to accept

27. (W. Bramley-Moore) *Basileutos*, *op. cit.*, p. 34.

28. *Ibid.*, pp. 45, etc.



this control. It will be recalled that in 1838-1839 the 'apostles,' Cardale excepted, went to their tribes on a mission of investigation,<sup>29</sup> but returned in 1840 before their work was finished (and it never has been resumed)<sup>30</sup> because of the spirit of rebellion and insubordination. Not only was the place of the 'apostles' in the movement at stake but also the personal authority of the premier 'apostle,' John B. Cardale, who remained in London and was the controlling mind throughout that period, as well as of Henry Drummond. The tremendous power exercised by these men on their colleagues and the Church at large had its desired effect. Their claim to authority was made and was accepted. Whatever restlessness may have appeared at first, their unchallenged control has prevailed ever since, and their spirit is seen in the strict discipline maintained.

Regarding the Particular Church, it is seen that each congregation is managed by a *council*,<sup>31</sup> the head of which is the Angel. With him are associated the Elders, and in such matters as are within their province, the 'Deacons of the Seven.'<sup>32</sup> To each elder is assigned by the angel a certain number of the people,<sup>33</sup> while he himself does not ordinarily come into communication with them, except through those ministers to whose care they have been assigned. The care of each individual is committed to his "pastor," though each one is encouraged besides to resort not only to his pastor but also to his elder, and with their permission to the prophet, and the evangelist.<sup>34</sup> On the other hand

the elders should, at stated periods, hold sittings together with the prophet, the evangelist, and the pastor, and at least once in the year call upon each person in his charge, including all deacons, to come before the four ministers thus sitting together, so that each may be brought under their cognizance; and it is the duty of the deacon of the seven serving in the district to summon each individual, notifying the place and hour appointed. It is the duty of each person to attend when summoned.<sup>35</sup>

If the people fail in the duty of coming up to the priest . . . , the deacon should visit them, and ascertain the cause. . . . Except in cases of sickness or infirmity, the priests should not ordinarily visit in their houses persons who can come to the church or other appointed place. But if the pastor can obtain an interview in no other way, he must visit the house. A priest about to visit persons in their houses should notify his intention beforehand.<sup>36</sup>

29. See *ante* pp. 94 ff.

30. William Grant, *Apostolic Lordship or Five Years with the Irvingites*, p. 56. Reference is made in this section to some anti-Irvingite writings (Grant, Prior) but only when it is clear from other sources that these statements are substantially correct.

31. Prior, *op. cit.*, pp. 23 f.

32. *Regulations*, § 497.

33. *Ibid.*, § 498.

34. *Ibid.*, § 502.

35. *Regulations*, § 504, 509.

36. *Ibid.*, § 509.



The angel, at least once a year, should invite each member of the congregation to confer with him directly and alone and receive his benediction.<sup>37</sup>

Pastoral duties are carefully arranged by the Church. Domestic visitation is done through the 'deacons of the seven,' for to each such deacon are assigned for pastoral care certain persons of the flock.<sup>38</sup> The elder in each district should periodically confer with "the three other priests associated with him in (their district regarding) the general spiritual condition of each person, but of course not alluding to any matter, the knowledge of which has been imparted in confidence."<sup>39</sup>

A minister in his prescribed service must act only in a particular manner. In ritual he must not deviate by a hair's breadth from the prescribed Rubrics. There are rules about the manner, length, and content of a homily or sermon, which, besides, must be reported on as to content to higher authorities. Such control of thought and practice is universal, and has to do with everything that relates the individual to the Church. As already pointed out (c. xvii) to each one is prescribed carefully the nature and extent of his work, in other words, his *border*. There is fanatical devotion to this idea. As Prior remarks, there is in the system "an exaggerated idea of order; some ministers seem to prefer that work should be left undone, rather than interfere with anything 'out of their border.'"<sup>40</sup>

A watchful eye on members is kept both as to their own private lives and such matters as attendance at the several services. In all things—in situations in life, in business, in marriage—they are under the guidance of their ministers, priests in spiritual and deacons in secular matters. The latter, says Prior, are known to be wise in counsel. But in cases where misfortune is the result they can "avoid the discredit: either some material fact was concealed when they were consulted, or the unfortunate person has brought about the failure through his own indiscretion, or culpable negligence, or else he has not paid the tithe."<sup>41</sup> It must be remembered that the ministers are not expected to inquire regarding the payment or otherwise of the tithe.

There seems to be also some restriction regarding a person's reading. William Grant refers to his own case where he was told he must wipe out the past and restrict himself to the Liturgy and the Bible.<sup>42</sup> The case of directions on another page<sup>43</sup> regarding the selection of the periodicals is equally explicit on this point.

37. *Ibid.*, § 500.

39. *Regulations*, § 513.

41. H. M. Prior, *op. cit.*, p. 26.

43. [P. 222]: and allusions in H. M. Prior, *op. cit.*

38. *Ibid.*, § 511.

40. H. M. Prior, *op. cit.*, p. 56.

42. W. Grant, *op. cit.*, p. 16.

*Underdeacons* (p. 175) are responsible for watching over of the people at the services, noting whether they are regular worshippers or strangers. That this is the case is felt by visitors, who must, however, be grateful for the attention and guidance they receive from these ministers in following the service.

If a member does not meet the standards expected of him, or if he has caused offence, the case is dealt with by the authorities, but in camera. The name may finally be dropped from the list of members.

*Secrecy* has always been the rule, although it is more so since the *period of silence*. Naturally there is no willingness to indicate how the Church is managed. Ecclesiastical councils are shrouded in mystery. There seems to be a suspiciousness of outsiders, though more in certain regions than in others. During this century there has been no Catholic Apostolic literature for the general public, no periodical to chronicle such events as may take place, although probably in an authoritarian society there is nothing of general interest that needs to be proclaimed. What William Grant said regarding this cannot be exaggerated: there is according to him "a vast amount of secret dissatisfaction and uneasiness, for which there is no adequate opportunity of expression. . . . There is so much secrecy and apparent fear of consequences, that the members of the body know little or nothing of each other's perplexities, or of what goes on ecclesiastically in high places."<sup>44</sup> To this must be traced in part the unfortunate adverse judgment entertained in the past concerning this Church, or even today by some who may not take the trouble to enquire into it.

*Admission* into membership is done, not through the ministers of a particular Church, but through the Angel-evangelist who has to satisfy himself that the persons have been baptized and comply with the other requirements of the Church, and who sees that they are instructed in the main subjects of the faith. The scope of this instruction may be found in the catechism and in the outline in the Appendix. When the persons are ready the Angel is informed, and in due time presents them. Rarely nowadays is a new member received other than one from a Catholic Apostolic family. The main exception is that of an outsider married to a member of the Church and therefore desirous of belonging to the same group.<sup>45</sup> A person may be removed for disobedience, indifference, or unwillingness to be any longer under Catholic Apostolic pastoral care, as well as for more grievous faults. The Angel

44. William Grant, *Apostolic Lordship*, p. 9.

45. *Regulations*, § 539-551.

makes the necessary report and finally, after due warning, the name of the offending party is stricken from the register.

A member may have recourse to the ministry for *Confession* and *Absolution*. Normally the person to be approached for this is the member's pastor, but the Angel must make provision for cases where there is any hesitation or repugnance in applying to one's pastor for this purpose. But "it is contrary to the duty of the minister of God, and a perversion of this holy ordinance, inquisitorially to examine and by questions to extort, or to attempt to extort, from those who do not voluntarily reveal them, confession of things otherwise unknown to him."<sup>46</sup> Once the priest is satisfied of the penitence of the offender it is his duty to administer the rite of Absolution without delay.<sup>47</sup> Warning should be given, when the sins confessed necessitate amends or compensation on the part of the patient, that absolution is conditional upon this being done. Restoration to communion may be withheld until this condition is met.<sup>48</sup>

#### V. SUPPORT OF CHURCH AND MINISTRY

The payment of a *tithe*<sup>49</sup> is a perpetual obligation, its purpose being the support of the ministry. The tithe is a "tenth part . . . of increase, whether such increase be derived from property of any kind, or from the labour or skill of man."<sup>50</sup> Even before the law Abraham gave tithes to Melchizedek the priest (Heb. 7:2).

If we believe that *God* chooses and sends forth whom He will have to serve Him in holy things, and . . . their choice and their number . . . do not depend upon the will of the people . . . then [it is] impossible that the provision for them should be dependent upon the mere voluntary gifts of the people. It must be a matter for Divine regulation, by precept.<sup>51</sup>

Tithes are an obligation of the conscience from which no member of the Catholic Apostolic Church is exempt, but they are not enforced in any other way than by the spiritual law. "They are paid to God by His appointment, not to man. Therefore, in the Church, their distribution, the mode in which they are to be rendered, and the particular objects to which they are to be applied, are ordered and determined

46. *Ibid.*, § 574.

47. *Ibid.*, § 576.

48. *Regulations*, § 578.

49. On tithes generally, cp. among others (J. B. Cardale), *The Duty of a Christian in the Disposal of His Income*; (J. B. Cardale), *Obligation of the Tithe*; (K. Peck), *The Universal Obligation of Tithes*. By a Barrister.

50. *Regulations*, § 823.

51. *RL*, I, 127-28.

by the Apostles, according to His commandments from time to time.”<sup>52</sup>

Finally, it is the duty and privilege of everyone to make additional contributions, such as offerings of first fruits, thank offerings for special mercies, and those of any other kind. The *general offerings* are to defray the cost of maintaining worship, such as making provision for the bread and wine of the sacrament; expenses connected with the fabric, or vestments, or Church furniture, with the support of Church servants, and with the relief of the poor where there is no other provision or no adequate fund exists for the purpose. The *thank offering*, marked as such by the offerer, is for any special mercies, its distribution being left to the discretion of the Angel. *Special offerings* at Christmas, Easter, and Pentecost are for helping poorer Churches, and ministers of the Universal Church in need of special help. There is a special offering on the fourteenth of July for the Travelling Fund; and one on All Saints for the widows and orphans of deceased ministers.<sup>53</sup> The offering of first fruits is according to a fixed proportion, the other offerings are left to the individual's choice.<sup>54</sup>

Thus the discipline of the Catholic Apostolic Church is seen to cover the whole of a man's course, particularly that of the head or master or husband. He will be diligent and obedient if he abides by the rules set forth in his behalf by a body of 'apostles.'

52. *Book of Regulations*, § 823. Note § 824 and § 825. "Ministerial service is a duty binding upon (ministers) independently of any payment. All ministers are required to sign a declaration, by which they acknowledge that they recognize this principle, and are bound to it." "But no minister should urge it [the payment of the tithe] as a condition of communion, nor can any minister lawfully inquire of or concerning any member of a congregation whether he does pay tithe." The offering of "first fruits" is a reminder that by God in addition to our labors our possessions are often enlarged through the bounties of others, as, for instance, by gifts or inheritance. Before entering upon the enjoyment of this there is the definite assignment of the first year's produce or income to be given in recognition of God's goodness. § 827.

53. *Book of Regulations*, p. 830.

54. *Ibid.*, p. 832.



*PART IV*

RELATION TO THE REST  
OF CHRISTENDOM



## CHAPTER TWENTY THREE

### A CRITICAL VIEW AND CONCLUSION

**H**ITHERTO THE EFFORT has been to set forth Catholic Apostolic teaching as would have been done by members of the Church. There has been no attempt to indicate the views of the writer, though his views are not necessarily those stated. In this closing chapter however will be found suggestions in the form of criticism of the system as would perhaps lead to a firmer belief in, and fuller appreciation of the Church.

The Catholic Apostolic Church affirms its membership in the common body of the faithful. It denies that it is in schism, or a sect, but this notwithstanding the fact remains that it is so viewed by the rest.<sup>1</sup> Protestations of unity are not enough if at the same time some teaching at variance with that of the rest is upheld, for there is then broken fellowship which needs to be restored. In the following pages there will be noted rather some of the aspects to which other Churches might take exception, and on the other hand those points which could be approved. Doctrinal questions are not discussed, especially as they could be considered with other denominations than the Catholic Apostolic.

#### I. IN CRITICISM

In their isolation and aloofness from Christian movements, in their passion for anonymity in their writings, in some of their beliefs, unsocial attitudes are suggested. Their own claims, for instance, are immense: as the 144,000 mentioned in the Apocalypse they are to be the rulers of the Church. Were they a persecuted company of people, or such as had not made good in the world, it would be easy to account for it in terms of psychological compensation. Even as it is, it could

1. Edward Irving himself says on the subject, "By sectarian, I mean one who hath taken up with a part of the Divine word, and resolveth within himself that it is the whole of it, and that whatever passes beyond or diverges from this his well shapen pattern, must be error, and not for a moment to be believed." Edward Irving, *Miscellanies from his Collected Writings*, p. 364.

be attributed to some sense of superiority because of their possession of 'apostles.' But whatever its basis, it is a position not conducive to the promotion of Christian fellowship. It is natural therefore that their theories should on that account be subjected to scrutiny and challenge.

Their *anonymity* in their writings, and the refusal of a distinctive name for themselves, is embarrassing. There is no way of accurately describing them. There has been extravagant protest over the name *Irvingite*, but at least it singled out and defined the group. To be called by a name which is the common designation of all Christians hides the undoubted fact that they are distinct from the majority, having definite practices and beliefs, although it is true that they are not the only sect of modern times laboring under an affectation of this kind. Their writings too for the greater part are anonymous, the theory being that the human author's name should be kept in the background because it is the message that matters, not the man. But if that message is so stupendous and contrary to accepted ideas, the world would be better able to evaluate what is presented if it knew through whose minds and lips it has found utterance.

Their sense of *isolation*, as regards themselves or the world in general, is another instance of their peculiarity. There is apparent unfamiliarity with societies, or "societyships": temperance, Bible circulation, education, domestic and foreign missionary ones. Their writings suggest a misunderstanding both of the purpose of these and of the Christian spirit animating them. In the early days of the movement they were viewed as glorifications of human powers, with the intent of achieving what God had intended to be left to His own initiative and special activity. It was not realized that they were actually organized and developed in obedience to Christ's command. So with regard to themselves. Partly due to their former experience of unjust accusations or ridicule they have withdrawn to themselves, so that comparatively few know of their very existence. Like the Church of Rome they too proclaim unity, but it is on their own terms, and by the acceptance of their own way of thinking. They profess to testify by their very existence to Christian unity, yet do not engage actively in movements seeking the same end. They do not seem prepared as a Church to take a prominent part along with others in general works of brotherhood. Anyone is bound to be disappointed who believes that responsiveness to social needs is of the spirit of Christ, and looks here, but in vain, for some sort of leadership or of co-operation in helping this world which is out of joint. It is undoubtedly true that these



brethren, with the anonymity and self-effacement that they have so often manifested, must in private do a good deal of good in this respect, and criticism therefore needs to be guarded. But whatever is done, it is not done by, or in the name of, their Church as a whole. So that one sees a Church showing little response as a Christian communion to crying questions of the day—social needs and problems, issues of peace and war, poverty and unemployment—and letting others show the compassion and concern for the multitudes which we find in the gospel. Because plague, earthquake and famine, the tumult of war, as well as the many faults of mankind seem to confirm the apocalyptic words of Christ, they may be hailed as a prelude to the desired end. But to hope for them may involve utter despair of the world or ill-disguised glee at its failures. The mind of Christ would rather suggest grief at all things causing havoc in the world, and would rejoice at all efforts which do not acquiesce in despair.

In the matter of their *mission* they seem likewise to blame. Other Churches believe, however imperfectly, that Christ's mission on earth was not to give some special eschatology but to seek and to save the lost. The Great Commission was that the Gospel should be proclaimed to all the world, and this work of evangelization has gone on apace. But throughout the history of this group we find aloofness from contemporary Christian effort. In the general, wider work of the Church there is no participation. They are willing that the time and money of others be spent in the work of evangelization, while theirs, as far as an outsider knows or may suppose, are mainly spent on their own poor, or on the upkeep of their own organization and services. They are content to comfort themselves and be awaiting the events attending the Second Coming, while other people may give themselves without stint or measure to Christ's work.

This silence in the Church regarding trends in theology leads one to suppose that this Church must be classed with all those groups who all along have not been interested in trends of Biblical scholarship, whether conservative or radical. All reference to such, as far as the present writer has discovered, is omitted from the homilies preached; yet this can hardly be due to ignorance.<sup>2</sup>

In the worship of this Church, extended and regulated in line with the medieval pattern,<sup>3</sup> *preaching* has not been given a free course. Of

2. Witness for instance the extensive knowledge presupposed in a recent work, H. G., *Hope, An Unconventional Study*.

3. The reversion to what it calls 'mediaevalism' is the theme of J. Harrison, *The Catholic Apostolic Church (Irvingism): Its pretensions and claims*. (Anti-Irvingite work).

the freedom of utterance of the earlier days there are no present signs. Even in those early days the preaching was not to the people at large, but only or mainly to those already connected with other Churches. At morning prayer after the intercession the Angel addresses a 'ministry' or homily on elementary aspects of the faith to the other ministers—who stand while it is being delivered—and at evening prayer, where such exists, they in turn, replying to his remarks again addressed to them, make reply in the hearing of the people but uttered before God; short sentences, the total of the meditations not exceeding eight minutes. And in the Eucharistic service is seen the distrust of the preaching function of the Church. Preaching is there restricted to a brief homily, based on the Gospel or Epistle for the day, and is not to exceed ten minutes in duration; and all the while the scrutiny of the higher officials is brought to bear on the utterance so that nothing may be said amiss or exceed the limits prescribed as to order or doctrine. Besides these, however, there is provision made for a sermon once every Sunday other than the homily. In practice this keeps to the prescribed order indicated but, at least, there is an opportunity for preaching as commonly understood.

The theory of all this seems to be that the Catholic Apostolic Church is as an emergency group, having come into being in view of the imminence of the Second Advent, and being sent to call as many as possible to be the requisite body of people to meet the returning Lord. Discussion of preaching is infrequent in their several writings, but it does occasionally appear. "It would be erroneous," say the *Readings*, "to consider . . . preaching as the only or the chief, public ordinance in the Church, which, after all, however necessary in all periods of the Christian life, is not in itself an act of worship, but a means whereby man may be made a true servant and acceptable worshipper of God."<sup>4</sup> Some say

that the preaching of the Word, and not an Office of prayer, is the great instrument of God for converting the heart and inspiring faith. It is most true that there is in the words of the preacher of the Gospel a present power of God, working unto salvation. . . . But . . . the word of preaching is not a sacrament. It is not the invariable means, nor the only means, of conversion. And in those cases in which conversion is to be attributed to the preached Word, it is not necessarily an immediate or instantaneous work.<sup>5</sup>

And more important still is the question of who may engage in the act of preaching. It is contended that there is no example in Scripture of unordained persons engaged in public preaching, even to believers. In a footnote Mr. Cardale, discussing Acts 8:4, 11:19 (concerning those

4. *RL*, I, 10.

5. *RL*, II, 345.

who after the persecution following Stephen's death went abroad preaching the word) is content to use the argument from silence:

There is no *proof* that those who preached were not ordained. The only names given are those of Philip, who was one of the Seven, and Barnabas, who is *said* <sup>6</sup> to have been one of the Seventy, and from the mention of him in chapters ix. 27, xi. 22 ('sent forth' by the Church), and xiii. 1 ('certain prophets and teachers, as Barnabas'), was *probably* ordained to a higher office than that of Deacon. Apollos (Acts xviii. 24) taught in the synagogue—but in doing so he exercised his privilege as a Jew, nor was he at the time referred to acting under the Apostles; probably he was not baptized.<sup>7</sup>

The preachers in the Catholic Apostolic Church are the Angel-Evangelists. The days of great preaching were when these were young and vigorous, and when preaching services were among their duties. Besides them, who are itinerants, are the Evangelists who with the Angel make up the fulfillment of the symbol of the seven-branched candlestick. These "are used in preaching the Gospel of the kingdom wherever the way is opened; their mission being, not so much to draw men to Christ by presenting to them the rudiments of Christianity . . . as to announce to those already believing in Him, His speedy coming, and God's way of preparation for it."<sup>8</sup> Their connection more directly with the local flock seems to be the main distinction between these and the Angel-Evangelist. Preaching is the mission of these and of these alone. The unremitting sacrificial work of reaching the multitudes through the spoken word is left to the Churches accused of having fallen away from the standards of the New Testament. What preaching there is may also be done by the proper ministers.

The spirit of *resignation* on the part of the people. To all appearances the Church is dying out, and the people are content that it should be so. It could be maintained that it is against God's will for a Church no less than for an individual to commit suicide. A critic would naturally be amazed at the readiness to acquiesce in the withdrawal of the ministries from the Church, as if the divine purpose was believed to be that Christ's people should be without a regular and complete pastoral oversight. He who gave to His Church first apostles, then prophets, then evangelists, then pastors and teachers, cannot be indifferent to their cessation, as these Christian people seem to be. But Cardale's writing, *The Ministry of the Prophet in the Christian Church*, as was felt at the time did its work most thoroughly, and the prophets, who might now have brought the needed message, have

6. Italics ours.

7. *RL*, II, 509 f., n.

8. W. W. Andrews, *The Catholic Apostolic Church*, p. 19; (J. B. Cardale), *Manual*, etc., pp. 32 f.; *The Great Testimony*.



been effectively silenced. To the view that the Church is dying out the answer is either that it is mistaken and that in due time, at this eleventh hour, Christ will come; or else its correctness is accepted in the spirit of resignation as being the divine will. For their own discipline, or for some deeper purpose as yet unknown, they are to remain in obscurity, unless perchance or until some further revelation may be forthcoming. It is greatly to be desired that the experience of the Church of the first century had not been without influence. The early Church likewise had its vivid hopes of a speedy second coming, but when facts suggested the probable postponement of that hope, led by the spirit of God they were able to adjust themselves to the situation.

Finally there is *inadequate theology*, using the phrase in the sense of one-sided emphasis on certain aspects of the common faith, with reference particularly to God and the work of the Holy Spirit. Regarding God, as stated earlier, the approach is to an oriental potentate rather than the Father of our Lord Jesus Christ. Why this or that method should be followed is not open to investigation: it is the decision of an autocrat without necessarily any reasons being given for it. Again, Catholic Apostolic theology would confine the working of the *Holy Spirit* to certain channels, and because He is not manifested in the ways expected His comparative absence is inferred. It is not sufficiently realized that God throughout the ages has been working by diverse portions and in diverse manners and the Spirit is not restricted in His manifestations to one particular mode. Like the wind He "bloweth where he listeth and thou hearest the sound thereof, but canst not tell whence he cometh and whither he goeth" (John 3:8).

The accusation against the rest of Christendom brought by this Church can very well be thrust back upon them, for the Christian Church generally is more ready to discern the workings of God's grace, and not merely according to any one particular pattern, be it miracle, healing, or tongues. From their writings one is led to suppose that there is no recognition of the Spirit except in ecstasies. The signs they have sought have savored of the supernatural alone. But peculiar forms which prevailed in the primitive Church may not be the forms God deems needful for this day, and if they did persist, probably the age would be unable to understand them or find a place for them. Nor did the early Church herself feel the need of such for long. Within a century or two after the epistles the special manifestations ceased for a time, though there have been reappearances of them occasionally



throughout the Christian centuries, yet often attended by such extravagances as to make the Church wary of their presence. What is not sufficiently realized is that God has all along been mightily at work: the "blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Mat. 11:5).

## II. IN APPRECIATION

The present stage of Christianity when the spirit of ecumenical effort prevails has modified people's antipathies, has taught the importance of points of view other than one's own, and has made sundered Christendom ready to explore possibilities of reunion. There was indeed a time when the main positions of the group under discussion were rejected, but even where this is still the case there is a possible measure of acceptance, including in some way of these same 'apostles.'

Some of the things regarding the position held by the group concerning which there might be agreement are the teachings on apostolicity, the gifts of the spirit, the person of Christ, the use of Scripture, and public worship. Other instances there are, but they are hardly those of Catholic Apostolic faith, and could be approached in criticizing other denominations.

*Apostolicity.* The Catholic Apostolic leaders do not manifest the variety of the group around our Lord, which ranged from fisherman to taxgatherer and to fiery nationalist. They belonged rather to the upper or middle class, not to the poor or the underprivileged, and were perhaps not fully sympathetic with such; which again was God's method of selection for purposes known to Himself and to be made known to the world in time. All of these were men of culture and of education, and most were persons of some social importance. They were not believed to be perfect any more than the first Apostles were. These later 'apostles' themselves do not claim perfection. Faults might be found in the methods of one or the dictatorial spirit of another or the timidity of a third, but this does not affect their mission, much less their personal character.

The Catholic Apostolic contention that their position must be recognized as either true or false, is erroneous. A third view, that they were mistaken, is possible. The leaders, though not accepted as Apostles, may yet be recognized as 'apostolic' men. Moreover they are not in the ordinary course of ministerial appointments, but have been rather men sent from God, starting a new line of succession. The present willingness to recognize this is because God has been leading His Church

with the years to less dogmatism and uncharitableness. The newer 'apostles' came about according to a divine call, through the 'prophets,' although God can use other methods of calling than such utterances. The point is that He may start in the course of history a new departure and has often done so. Men sent from God in this way would include among others Peter Waldo, Martin Luther, John Calvin, John Wesley, and, in less traditional Christianity, George Fox in the seventeenth century and in the nineteenth century General Booth, whose Christian work is seen in every land, whose Christianity is recognized even though the methods adopted by him and his movement may not be fully approved, and whose theology may be felt to be incomplete.

Now in all schemes of reunion recognition by others of some ministries is held up because regarding the latter there is a point in the succession beyond which those ministries cannot be traced. That point may be where the minister sent from God, by whatever name he is called, may be found, with a new succession starting in himself, which succession has been faithfully observed ever since. The 'apostles' were such a new departure in the divine order, followed however by regularity of ministerial succession. This does not mean that Catholic Apostolic teaching declares all this; but it is implicit in the work of the Church, and may be its permanent message. Certainly the recognition that God so works in the Church, and has so wrought at times, may have a bearing on the recognition of the ministries of Lutherans, Calvinists, Methodists, and others.

The Church in its emphasis curiously anticipates views which have come to be held: the *gifts of the Spirit* are recognized and are acted upon. It is known that there are varieties both of religious and specifically Christian experience which can best be accounted for on the fact of the Spirit's presence. As a result of this charismatic ministries are not summarily dismissed as formerly, but are reverently considered, even though the approach to the subject may not be strictly the traditional one. Spiritual phenomena were once rejected, and there may still be hesitation in accepting the supernatural explanation; but not the recognition of the facts themselves. Various psychological considerations, psychical research, and allied studies, produce more and more a respectful attitude toward the earlier claims regarding these phenomena. Regarding miracles and healings there is no longer irreverent approach or thoughtless rejection. The progress of knowledge in recent years has shown that we know too little to dogmatize. Certainly healings have come once more into prominence; special forms of service have been authorized for this purpose, and

provision for it is made somewhat in the Visitation of the Sick. Men called of God to exercise this gift have been recognized and authorized to practice it. All this, which has had to wait centuries for recognition, at least among Protestants, has been one of the important teachings of the Catholic Apostolic Church.

The *Person of Christ*, particularly the personal coming of Christ. Whatever the adventist theory held, this is a needed corrective. The experience of the Christian Church shows that the historic person is essential to Christianity. "The Gospel," says Dr. Forsyth, "is a certain interpretation of Christ which is given in the New Testament, a mystic interpretation of a historic fact."<sup>9</sup> Bishop Macdowell, in defining the Christian ministry maintains that it is the most personal thing in the universe, the ministry of persons to persons with the chief Person as its center: "Men are saved by a Person, only by a Person, and only by one Person."<sup>10</sup> The stress on the second coming, following the interpretation of Origen and other Christian leaders, may take a form other than the traditional one; but the Catholic Apostolic communion is rendering a service to our common Christianity by summoning it back to the recognition of the Person and Place of Jesus Christ.

The value of *Scripture*. The stress on this is a matter of prime importance. No doubt the approach to the Bible common in early Victorian Britain, found also in this group of Christians, is hard to accept, perhaps even hard to understand, based as it is on a literalism which would be strange even to some of the Fathers in ancient times. But it does call Christians back to their "charters," which contain the word of God and the substance of the faith, and for this one may well feel indebted to this body of Christians. Furthermore, the rediscovery of the word of *Prophecy* in Hebrew and Christian revelation shows there is in the Bible an element of prediction. There is a twofold meaning to Prophecy, one being a "forthtelling," a preaching of righteousness, and most Irvingite utterances were such; they were inspired teachings and cannot be charged with falsehood. But the other meaning is "foretelling" of events as yet unfulfilled, as in Baxter's utterances. Irvingite speeches are meant to be "foretellings," which is prophecy in the greater sense irrespective of the correctness of the interpretation, it is an essential part of the study of Scripture. Akin to this is *Biblical Symbolism*. The writings of this group show not an eccentricity of exegesis, but the fact that a vast amount of Old Testament religion, and of New Testament also to some extent, is based on

9. P. T. Forsyth, *The Person and Place of Jesus Christ*, p. 1.

10. W. F. Macdowell, *Good Ministers of Jesus Christ*, p. 39.

symbolism which is continuous in the historical development of Christian Worship.

And lastly there is *Christian Worship*. It is a recognition no longer grudgingly given in their claim to authority. Recent works<sup>11</sup> more and more explicitly take note of the contribution of these 'apostles' in the matter of the Liturgy and other services. Most important of all is the mediating aspect of their efforts. In the discussion within the Church of England over the proposed Prayer Book of 1928 many who valued the work of the Reformation had serious misgivings about at least one important change which seemed to tend to the practice of reservation and adoration. A careful study of the Catholic Apostolic Liturgy would probably have shown the way to eliminate all friction.

These are the criticisms one could bring against, and for, the Catholic Apostolic system. Those which they themselves could act upon are mentioned in the part of the first order. Those of appreciation can best be done by the rest of us in applying the points to our own needs.

11. E.g. W. Maxwell, *Outline of Christian Worship*; R. H. Hislop, *On Our Heritage of Christian Worship*.



## CHAPTER TWENTY FOUR .

### CONCLUSION

THE CATHOLIC APOSTOLIC CHURCH has had a history of little more than a hundred years. During this period, while its beliefs have remained stationary, there have been many changes in other respects. What caused the whole of London and Great Britain generally to be all expectancy at first was the passionate oratory and fervor of the message, accompanied by charismatic incidents and 'prophetic' extravagances. But that buoyant expectancy has changed into one of patient though not unhopeful resignation.

The 'prophets' caused commotion in earlier days in that the movement was largely due to the unusual happenings of tongues, prophecies, miracles and healings. But the freedom and frequency of their utterance has been checked and suppressed by the very persons whom it had called into the 'apostleship,' until now it has become almost extinct. Their present-day prophecies are unimportant, and in any case are mere confirmation or echoes of the views of the hierarchy. Moreover the days of exuberant writing have ceased, and stillness reigns over all.

In the history of the movement certain things are to be noted. First, there is its complete capture by Anglicanism to the extinction of practically all Nonconformist or Presbyterian elements. Edward Irving felt himself throughout a loyal son of the Church of Scotland, and in his day the services were simple save for the interruptions by the 'prophetic' power, and without the elaborateness of later days. But some of his ideas not in the Presbyterian tradition have been incorporated, as has been shown elsewhere, in the present Catholic Apostolic Church. The death of Irving seems to have been the signal for the 'apostles' to go unchecked, and to give to the movement a "high-church" Anglican character. The Scottish pastor, identified with the Angel or bishop of the local Church as in the Ignatian epistles, has since been covered with ecclesiastical dignities and the color of medieval pageantry. The plainness of earlier days has been supplanted by the ritualism of the

later Tractarians. The simplicity of the earlier period has given place to worship that is fully liturgical. And finally, as the main work of the 'apostles,' came the eucharistic liturgy which they have 'restored,' and which is looked upon as the justification of 'apostolic' claims.

A change has also taken place as regards Edward Irving, the fore-runner of the movement; a change not only in the Catholic Apostolic Church but also, and in another sense, in the world generally. The men summoned to the position of 'apostleship' were content to allow him a position no higher than that of chief pastor or Angel in his own Church. Within the movement the elimination of Irving has been drastic and complete, distinctive features of the Church being traced to sources other than his fertile mind and spiritual insight; a decision and interpretation in which the conscience and the insight of the rest of Christendom has refused to acquiesce, as seen in its persistence in the use of the name *Irvingite*.

The disease which took Irving off in the prime of life did not lessen his sorrows. In addition to the humiliation sustained at the hands of the 'apostolical' group his spirit labors still further under the burden of heresy which the Presbytery of Annan passed upon him. That act remains, though it was largely due to the heat of the conflict, and to misunderstanding. An act of restitution is due to a loyal son of the Church of Scotland. It may be that, as Presbyterianism emerges from its early nineteenth century disposition to restrict its belief in the communion of saints,<sup>1</sup> it will come to see its proper relationship with the departed, and when it does it will reconsider among others the case of Edward Irving. The Church of Rome, because of its vivid awareness of the communion of saints, is readier to make amends. Though Joan of Arc suffered under the condemnation of a section of the Church, she has had justice done to her spirit as well as to her memory after the lapse of centuries by the Roman Catholic Church as a whole granting finally canonization. The brand of heresy and excommunication rests no less upon Irving, and the well meaning Presbytery inflicting it is not free from blame. It is now felt that, even if in error, he was a great Christian. In time to come the condemnation will surely be withdrawn, for the vindication of Irving as well as of his judges.

There is in the Catholic Apostolic Church a cessation of wonder-

1. In the Report of the Edinburgh Conference 1937 we note, p. 16: "We further see in the communion of saints an affirmation of the unbroken communion between the living and the departed in Christ. . . . We believe ourselves to be in communion with the departed and express this in our wording. We rejoice to think that there is a growing consciousness among Christians of their nearness to the redeemed in the unseen world, for we refuse to believe that death severs the communion of those on earth with those departed."

ment at the things coming to pass. When they lost their 'apostles' they accommodated themselves to the situation by the exercise of their faith. When the 'apostle' Thomas Carlyle died in 1855, it was felt to be an intimation that the 'apostles' would in time all be taken away. The removal of their Pillar, Cardale, must have come as a token of despair, to which they had to accustom themselves and their theology. This was still more so when the personal visitation of 'apostles' to the Churches ceased in 1876. The death of the last 'apostle' in 1901 introduced the period of silence. The people seem to have become as a flock without a shepherd. Their claim that the presence of 'apostles' ensures unity, and the absence of schism within themselves is met by the fact that there does exist such a schism of world proportions and far outnumbering the original body. The members of this Church believe that all the earlier happenings, from the startling beginnings until this silence, have been part of the divine purpose of which they were called to be witnesses. They hoped that it was He, the Christ as they understood Him, that should redeem Israel. God has chosen otherwise, depriving them of some of their hope, but not of their faith. They feel that they are now called to continued existence even in silence. Possibly God may again reveal Himself to them and through them to His Church at large. That is a matter kept within His own counsel. But if, and until, this takes place their calling is to maintain a life of personal faith and a conviction in the working of God. We read in the poem on the Silent Pool at Albury,

O Still and Silent Pool! As in thy depths I gaze  
I see an emblem of the Silent Work of God  
Which rears its head close by. Which springeth not  
From men, nor pleasing to men's mind, but wrought  
Of God alone. No sect is here, nor names  
Of men held up for fickle crowds to follow,  
But as the Pool is hid by trees so this great Work  
Is hid in men and men are hid in it.  
The very heavens are reflected here, but not  
To passers by;—alone to those who search and gaze,  
Nor does it larger grow in eyes of men,  
But, seemingly so motionless, they look  
To see it sink in earth, and fade away.  
But still the Work remains, as crystal clear,  
Fed by some secret Spring having its Fount  
In heaven above, which Fount can never fail.<sup>2</sup>

2. T. W. Dove, *The Silent Pool and Other Poems*, (1892).

# APPENDICES

## I. AMERICAN ANGELS' TESTIMONY <sup>1</sup>

To all who profess the Faith of Christ, and have been Baptized into the Name of the Holy Trinity; and especially to those who are fulfilling offices of Ministry in all parts of the Church of Christ:—

BRETHREN:

The object of this address is to call the attention of all who have at heart the glory of God, and the honour of our Lord Jesus Christ, to a work which the Lord by His Spirit is now doing in the midst of His Church. God has promised (Is. 59:19) that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The time has come for this promise to be fulfilled, for a fearful crisis has plainly arrived in the moral and spiritual condition of all Christian nations, from which there can be no deliverance except by God's special interposition.

The ties which have formerly bound society together, are growing weak and breaking asunder, and confusion and perplexity increase on every side. The spirit of obedience is decaying; men are becoming more and more self-willed and defiant of restraint: and Government has well nigh ceased to be looked on as an ordinance of God, which is to be administered in His faith and fear, and submitted to for conscience' sake. Rulers are treated with contempt and derision, as if they were clothed with no Divine authority, but were the mere tools of a party; lawless mobs usurp the most sacred functions of justice; the holy order and peace which were once seen in Christian households, are passing away, and the words of the Prophet are fulfilled, "The child shall behave himself proudly against the ancient, and the base against the honourable."

Along with the prostration of authority, we see a general relaxation of morals, and a frightful increase of crime in the most unnatural forms. Juvenile offences are multiplying; the young growing up ungovernable, because unrestrained, are swept away by every evil influence, and give promise of a manhood ripe for all wickedness.

Marriage, the fundamental ordinance of Christian society, is losing its sanctity, and the licentious spirit of the age is breaking down, one by one, all those restraints upon divorce which the Law of God requires, and the holy fear of former generations had provided.

The decay of integrity is seen in unfaithfulness to trusts, in the embezzlement of public funds—even those given to religious uses—in dishonest practices in trade, and in the gigantic frauds which accompany the extravagant and reckless speculations of the day; evils which are aggravated by the malignant warfare waged on every great social institution and interest, by men whose only strength is to destroy.

1. See Chapter Ten.



All attempts by legislation to put a curb upon the increasing lawlessness and demoralization, are either wholly fruitless, or have but a short-lived success; and the description of the world before the flood is becoming applicable to us in these last days of the Christian Dispensation: "The earth was corrupt before God, and the earth was filled with violence." Corruption and violence; the decay of every sound principle, and the increase of cruel and lawless deeds, too surely characterize the present time.

And if we turn to the Church, in which, as the Divinely appointed teacher of men, there should be found a remedy for these evils, the prospect is equally dark and hopeless. It is incapable of fulfilling its work as the One Body of Christ, for it is rent asunder by innumerable schisms. While the Greek and Roman divisions still disown and excommunicate each other, as they have done for centuries past, the Protestant sects are constantly breaking in pieces through strifes about doctrines, or merely political and social questions, which they have no power to settle with the wisdom and authority of Christ.

The great mysteries of Christianity are also losing their hold upon the faith of the people, while the foundations of moral responsibility are sapped amongst the most intellectual classes, by the denial of conscience, of the reality of sin, and even of the existence of a living personal God. There is a fierce struggle to put away the humbling fact of Redemption through the death and resurrection of the Incarnate Son of God; and every flattering delusion which would wipe out the consciousness of guilt, and make man sufficient to himself, sweeps over Christendom like a pestilence. Spiritualism, which is no mere imposture, nor new discovery of natural laws, nor revelations by the spirits of departed men, but the work of Satan seeking to set the ordinance of Hell in the earth, is drawing into its snares men of all ranks and professions, and preparing the way for some new and fearful development of wickedness.

With the decay of faith, the Church is sinking more and more into a mere earthly institution. Whatever partial reviving there may be here and there, Christian ordinances are, by the masses of the baptized, ceasing to be regarded as channels of supernatural life and blessing, and the ministers of Christ are being stripped of their spiritual authority, and degraded into mere hirelings of the people. The hearts of faithful pastors are burdened, and their labors made unprofitable, by the growing restlessness and insubordination of their flocks; while the few who would gladly receive guidance as from God, know not where to find it. A drought is upon the fountains, and the sheep, wandering to find pasture, fall as easy prey to the seductions of wicked spirits.

In proof of this, we need only point to Mormonism, a Satanic mockery of the Church, which has changed the Christian faith and morals into doctrines of devils and worse than pagan pollutions; and while gathering its disciples from every quarter of the globe, has on this continent been suffered to grow into an organized political power—a part of the national polity—on the ground that government has nothing to do with religion; a sign that Jesus Christ is not acknowledged as the Prince of the Kings of the earth.

But dark as is the prospect to man's eye, God has not forsaken His Church; and as in former ages He has always been ready with His help when all human possibility of deliverance had failed, so has it been now in this time of perplexity and peril. The Spirit of the Lord is lifting up the promised "standard," and restoring and rebuilding His sanctuary according to His own unchangeable purpose.

When the Church was first formed by the descent of the Holy Ghost from the Head in the heavens, the Lord Jesus Christ, He gave to it (Eph. iv:11-13) "Apostles, Prophets, Evangelists, and Pastors and Teachers," as the necessary forms of ministry for the growth and perfecting of the whole Body. Of these, Apostles and Prophets were the first and most essential—the foundations of the spiritual building—for it was by Apostolic wisdom and authority that the Church was guided, and by Prophetic revelations that it was filled with the light of God.

There was then One Body, with one Divine organization; one Baptism, by which all who believed were engrafted into Christ, and made partakers of His new life; one Faith, for all abode steadfastly in the doctrine of the Apostles; one Hope, the hope of the resurrection and of the glory of the Kingdom; one Lord, who ruled in His ministers, and thus bound all the faithful into visible unity; and one Spirit, who manifested Himself in manifold gifts.

Why it was that this Divine constitution was lost, we do not stop to inquire (only we may be sure that the sin lay at man's door); but our witness to you, dear Brethren, is that God is beginning to restore it by giving Apostles and Prophets again, according to His promise (Is. i:25-26); "I will restore thy judges as at the first, and thy counsellors as at the beginning."

It was in the year 1830, that, in answer to the prayers of many who were sorrowing over the desolations of Zion, and longing for the special outpouring of the Holy Ghost, the gift of Prophecy was revived in Scotland. The mouths of some pious persons were opened in supernatural utterance, and these words of the Comforter were, as St. Paul described them to the Corinthians (I Cor. 14:3), "unto edification, and exhortation, and comfort;" full of light as to the mysteries of God contained in Holy Scripture, and of power to search the deepest recesses of the heart. The following year, there were similar manifestations of the Spirit in England, and thousands of devout persons who had been "waiting for the consolation of Israel," were filled with joy that the voice of the Holy Ghost was again heard in the Church.

The next step in this work of restoration was the calling of Apostles. As Paul was made an Apostle by the immediate act of Christ, after His ascension to Heaven, without the intervention of men, and pointed out as such to the Church by prophetic revelations (Act 13:1-3), so has it been now. The office of Apostle has been again committed to faithful men, as it was in the beginning, and as it could not be continued by any law of succession; for this distinguishes the Apostolic office from every other, that it is "not of men, neither by man, but by Jesus Christ and God the Father, who raised Him from the dead." (Gal. 1:1).

The Apostles thus called, and attested by the Holy Ghost speaking in the Church, have been fulfilling their ministry in different countries, and there are now Churches which have received their organization from them, and are under their care, in England, Scotland, and Ireland; in North Germany, France, and Switzerland; and in the United States, and in Canada.

We, Brethren, who now address you, are of those who have received them as the Apostles of the Lord Jesus Christ, and have been the subjects of their ministry; and we come to you to testify, in all faithfulness and brotherly love, of the fruits of this work of the Lord as we have proved it in our own experience. But we would first remind you that the Church is One, embracing all the baptized, without distinction of names; for it is in Baptism that we are

separated from the world, and made members of the Body of Christ. Nor has God ever cast it off, notwithstanding all its sins and corruptions, but has been with it in every age as He promised, and has preserved its priesthood, ministry, and sacraments from extinction. His work now is not the building of a new Church, but the rebuilding of that which has become ruined and desolate. And when those who receive His Apostles are gathered into separate congregations, it is not done in the spirit, nor on the principles, of schism, as denying the Christian standing of their brethren, or cutting them off from Christian fellowship, but because in no other way can the true order of the Lord's-house be seen. Churches ordered by Apostles, and enriched by them with spiritual blessings, must be their letters of commendation.

We ask you, then, Brethren, to look at what the Lord has done by them, and, as wise men, judge them by their fruits; remembering that it is by spiritual tests that such a work is to be tried. To the carnal Jews, and to the sensual Heathen, God appealed by miraculous signs. To us who are regenerate in Christ, and have received the Holy Ghost, He speaks as to the spiritual, calling us to discern His truth and grace in the words, and works of those whom He hath sent.

The Catholic Faith, "the Faith once delivered to the saints," as the same is set forth in the three ancient Creeds of the Church, the Apostles', the Nicene, and the Athanasian, is taught in all the fulness and integrity; and especially has the great truth of the Incarnation—GOD MADE MAN—with its relations to all the promises, ordinances, and sacraments of the Gospel, been rescued from neglect, and made the centre of a living theology.

The true order and government of the Church according to its original constitution, has been restored. With Apostles, are associated Prophets, Evangelists, and Pastors, constituting the fourfold ministry for the universal church, by which the Lord would bind into ONE, and carry on to perfection, all His Saints.

Each fully organized congregation has also its Angel (Bishop or chief Pastor), with Priests and Deacons under him; and as the fourfoldness of the ministry is not accidental, but essential, being based on natural and permanent diversities of character to which the gifts of the Spirit correspond, in every Church where the grace of God is sufficiently developed for it, and the number of communicants will allow, there are priests having respectively the place of the elder, the prophet, the evangelist, and the pastor.

The important distinction between Priesthood and Deaconship (almost obliterated elsewhere), has been fully brought out. The Priests, having been called by the Holy Ghost through Prophets, are ordained by Apostles to take the spiritual oversight of the flock. The Deacons, having been chosen by the congregation, are blessed by the Apostles to be the leaders of the people in righteousness, and wise counsellors to them in worldly matters, and also to distribute the goods of the Church, and to preach the Gospel to the poor.

The Holy Eucharist is celebrated every Lord's Day, and there is worship every morning and evening after the order typified by the Law of Moses, which was "a shadow of good things to come."

By the laying on of the Apostles' hands, the Lord is again fulfilling His office as the Baptizer with the Holy Ghost, and sealing His people with the Holy Spirit of promise, which is the earnest of our inheritance.

We have been taught the duty of paying tithes to Christ, as the Possessor of



heaven and earth, the Priest after the order of Melchisedek, which He gives to His ministers, that they who wait at the Altar may be partakers of the Altar; and also that offerings be made, as God prospers us, for the maintenance of worship, the carrying forth of the Gospel, and the help of the needy.

The second and personal advent of the Lord, at which time the Saints departed shall be raised from the dead, and the living shall be changed, is held up as the ONE GREAT HOPE, towards which we are to press forward, and to plead with God for its speedy fulfillment.

And now if we are asked what spiritual blessings we have received from this Divine work, this is our answer:

The rule of Christ over His Church has become to us a reality, and the fruits of its exercise by Apostles, have been holy order and peace united with Christian liberty.

We have been delivered from sectarian prejudices, and have learned to seek the blessing of all the Baptized as one with us in the Body of Christ. Gathered from almost every division of Protestants, and also from the Church of Rome (in which some of us were not only reared, but admitted to the priesthood), we have found the rule of Apostles effectual to bind us into one, and their doctrine to embrace and reconcile all fragments of truth.

We have been made to realize, as we never did before, the presence of the Holy Ghost in the Church as a Person, and not a mere Divine influence. Our hearts have been searched and comforted, and our spirits quickened, by His voice; and the psalms, and hymns, and spiritual songs which have been poured forth by His inspiration, have brought to us holy refreshment and joy.

We have been taught that worship is the highest act of the creature, which Christ Himself, as our great High Priest, now fulfils in heaven. For the Church is a "holy priesthood," whose duty it is to offer "spiritual sacrifices" upon the earth, as the Son of Man does at the golden altar before the throne. We have learned from Apostles to worship in the beauty of holiness, with reverence and sobriety and joy, through the power of the Holy Ghost, and in the order which the Lord Himself has prescribed.

By the revival of the hope of the Lord's coming, which illumines all teaching and enlivens all worship, we have been made to look up, and lift up our heads, in the midst of the increasing agitations and troubles of society, because our redemption draweth nigh.

God is thus delivering His people from the perplexities in which they are involved, and solving the problems which have so long vexed the Church.

Here the highest spiritual authority is united with the fullest recognition of the rights of the Christian people.

Apostolic rule has been found an effectual safeguard against fanaticism; and the hope of the Lord's coming, and the supernatural manifestations of the Holy Ghost, are seen in connection with sobriety of spirit and godliness of life.

Faith in the reality of sacraments, as channels of Divine grace, goes hand in hand with the fullest preaching of the Gospel, and the freest workings of spiritual life.

Here is unity, not by the usurpations of the Papacy, nor by human compromises and alliances, but by the manifestation of the Headship of Christ over His Church in living Apostles, with both the power and the wisdom to rule.

Here is worship, purely Scriptural in its order and spirit, while combining



the substance of all that is good in all the Rituals of the Church, Greek, Roman, and Protestant.

And here the ministers of Christ are supported without making merchandise of the house of God, or resorting to crafty devices to entice those who would not give with a pure conscience.

Such, dear Brethren, is a brief statement of the work which God is now doing by His Apostles, for the consolation and guidance of the whole Christian Church. They have been restored to minister the grace of our Lord Jesus Christ to all that will receive it; to cherish, uphold, and strengthen whatever remains of His life and ordinances; to detect and remove the evil that has come in; to re-unite the divided members of His Body; and to build them up in truth and holiness, and enrich them with all spiritual gifts, in preparation for His Coming.

There is no mark of a Divine work which this does not possess—sound doctrine, the fruits of godliness, Catholicity, and also power; for though all the mighty signs and wonders of the beginning are not yet seen, because of the weak and diseased condition out of which the Church is slowly rising, there has been no lack of supernatural manifestations, attesting the presence of the living God. The voice of the Holy Ghost in tongues and prophesyings, the healing of the sick—sometimes immediate and miraculous—and deliverances from the possession of the evil spirits, show the arm of the Lord awaking, and are the pledges of the full restoration of all spiritual gifts and endowments.

All things indicate that the end of this Dispensation is now nigh at hand. On every side we see the tokens of the breaking up of all social, political, and ecclesiastical institutions. The longsuffering of God with the nations of the Baptized, the people of the Christian Covenant, is well nigh wearied out, and He is arising to shake terribly the earth. Already we do see the beginning of sorrows. The signs foretold by our Lord (Luke 21:26-27) are manifest to the eyes of all; "the perplexity and distress of nations, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth." The day of the Lord which was to be "upon every high thing," is even now dawning; and He is humbling the lofty looks of man, and making the haughtiness of men to be bowed down. He is laying His hand in swift succession upon every idol which they have set up, and bringing it low into the dust. All around the horizon, there are sure forebodings of a storm that shall wrap the whole world in darkness.

And there is to be, in the time of the end, a manifestation of wickedness beyond all that has been seen hitherto. The "mystery of iniquity" which has been working from the beginning, is yet to be revealed in that "wicked (lawless) one, whose coming is after the working of Satan, with all power and signs and lying wonders," and who shall exalt himself above all that is called God, and point himself out as God (II Thes. 2). The sin of past ages has been the corruption, not the rejection, of the truth. A deeper gulf of wickedness is now yawning in the path of the nations of Christendom. Lawlessness shall have its consummation in the rejection of God and His Anointed Son; and then shall be "the hour of temptation which is to come upon all the world to try them that dwell upon the earth."

From this fiery trial the Lord would exempt His Church, by making her ready for the revelation of His Son from heaven, that when He cometh, we may be caught away to meet Him, and be hidden with Him until the indigna-

tion be overpast" (Is. 26:20-21). And He restores His Apostles, that the Holy Ghost may again be given, and His servants be sealed with the seal of the living God as the first fruits of the harvest, while the angels are holding back the winds of judgment (Rev. 7, 14). As the building of the Ark was the appointed means of salvation from the flood, and as the ministry of John the Baptist prepared a people for the Lord at His first Coming, so now that God is about to send His Son the second time into the world, to establish His kingdom in righteousness, He is giving again His ancient ordinances, that there may be a refuge from the storm.

Fathers and Brethren, Ministers and members of the Church of Christ in all its divisions, rejoice with us in this work of deliverance which God is doing for your blessing; for the blessing of all His flock throughout the earth. Count not our testimony unworthy of regard, because we speak of what has been long forgotten—the supernatural manifestations of the Holy Ghost; but be willing to believe that the Lord is "bringing the blind by a way that they knew not, and leading them in paths that they had not known" (Is. 42:16). We know the sorrow and heaviness of heart, which many of you feel at the prostration of Divine authority; your weariness of the increasing confusion of the Churches, and of the strifes amongst brethren; and your longing for the reviving of spiritual life; and we tell you with the confidence of those who have proved His work, that He has remembered His people in the day of their distress. He has come to the help of His whole Church, and has laid again the one foundation of Apostles and Prophets, "that all the building fitly framed together," and thus brought into closest communion with the living Corner Stone, may in Him "grow into a holy temple in the Lord." The fulness of the Holy Ghost cannot be given, so long as the order of Christ's house is broken down. No Revival of Religion can adequately meet the necessities of the Church, which does not restore her ordinances and ministries to their true place and efficiency. It is only in the Body of Christ, rightly knit together in all its parts by Divine joints and hands, that the Spirit of Christ can do His mightiest works.

Be not satisfied with any partial and transient religious awakening, but long for all spiritual blessings from Him who is the Head, "in whom dwelleth all the fulness of the Godhead bodily." Through the Holy Ghost, ministered by the laying-on of the hands of His Apostles, He would enrich you with every spiritual gift, and clothe you with His perfect armor. By their guidance and rule, He would defend you from the snares which are now fast gathering around the Church; and in their doctrine, He would give you the fullest discernment and assurance of the truth, and enable you to prove what is that good and acceptable, and perfect will of God."

They seek not to separate pastors from their flocks, nor flocks from their pastors, for God "hateth putting away;" but they are sent on the eve of the great and dreadful day of the Lord, "to turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4:5-6), teaching all how to fulfil every natural and spiritual relationship unto the glory of the Father and His Son Jesus Christ. In receiving them, you will receive Him who sent them, the Apostle and High Priest of our profession; and He will prepare you for the revelation of His kingdom, and make you of the company of the first fruits unto God and the Lamb.

FROM THE CHURCHES GATHERED UNDER  
APOSTLES IN THE UNITED STATES AND IN CANADA.

April, 1858.

## II. THE RUBRICS OF THE EUCHARISTIC SERVICE <sup>1</sup>

(The Eucharistic Liturgy is from rubrical directions, but actually the service is replete with action, as is the case with the Roman mass and the Eastern liturgies. For details of this, however, one must seek elsewhere than in the prayer book. They are given below as found in the Rubrics for the service of the Holy Eucharist, very largely given verbatim from the source.<sup>2</sup>)

The office at the Angel's seat should be conducted by the Angel or one duly qualified and appointed; and two assistants preferably priests. On entering Church the celebrant follows the two assistants. (Any further assistants enter the Church with the foregoing).

They enter preceded by the seven Deacons and Homilist and any others appointed to take part in the service. If the homilist be a priest, he precedes the two assistants; if a deacon, he precedes all the priests about to assist.

The congregation rise.

On entering the choir the celebrant proceeds to the access to the sanctuary, with the senior assistant to his right and junior to the left, and stands facing the altar. The homilist and other assisting ministers go to their seats, which, if space permit, should be in front of the priests' stalls. The homilist, if a deacon, should preferably be seated, not in the upper choir but in his usual seat among the deacons.

The INVOCATION and R  
(In the name of the  
Father)

All kneel and offer the Confession.

CONFESSIO and R  
(Almighty God, our  
heavenly Father)

He rises, turns to the people and pronounces the Absolution

ABSOLUTIO and R  
(Amen)

and the Peace.

1. See Chapter Twenty.

2. *General Rubrics*, pp. 3-16.

The PEACE and R̃  
(Peace be with you)

He turns toward the Altar and (still standing) proceeds with the Versicles,

VERSICLES  
(Show us thy Mercy,  
etc.)

kneels and offers the Prayer of Access.

PRAYER OF ACCESS

(O God who by the  
blood . .)

VERSICLES (Kyrie Eleison)

All rise and sing the Gloria in Excelsis,

GLORIA IN EXCELSIS

during which, after reciting the opening words 'Glory be to God on high,' he goes up with the assistants within the sanctuary to the foot of the steps leading to the Altar. If the sanctuary is small, he does not go up until after the Offertory; in which case also the assistants, when kneeling, occupy the same place throughout the service.

After the Gloria he turns to the people (the assistants still facing inwards) and there follows the 'Dominus vobiscum' and response.

THE LORD BE WITH YOU  
and R̃

He turns to the Altar, all kneel, and says the Collect.

COLLECT

All rise, the junior assistant goes to the proper lectern for the Epistle. 'The reading of the Epistle of . . (author) in the . . chapter at the . . verse,' or if not from an Epistle 'The reading for the Epistle of (e.g.) the Acts of the Apostles,' etc., and concludes by saying 'Here endeth the Epistle' or 'the reading for the Epistle.' The people remain seated.

EPISTLE  
R̃: Thanks be to  
Thee, O God.

There follows the Anthem, during the latter part of which he takes the book of the Gospel from the Altar and delivers it to the senior assistant (both hands being used in giving and receiving), who carries it to the lectern for the Gospel.

The ANTHEM after the  
Epistle

The celebrant and remaining assistants during the Epistle stand facing the Altar. Now the celebrant remains at the Altar, standing on the south side, and facing the Gospel lectern.

The people seated rise for 'Thanks be to Thee, O God.'

All rise. Preface and Conclusion to Gospel similar to those of Epistle.



## GOSPEL

R: Glory be to Thee,  
O Lord

The homilist comes up between the two assistants, and kneels before celebrant at the access to the sanctuary to receive his blessing. The latter while pronouncing the blessing retains the book of the Gospel in his hand, then restores it to its place upon the Altar.

## BLESSING ON HOMILIST

If the homily is by the celebrant, he delivers it from the Altar, if by someone else, from the place where the Gospel is usually read. "The delivery of the homily should not occupy more than ten minutes."

## HOMILY

The homilist begins with the Invocation and concludes with the ascription of Glory. During its delivery the celebrant (if he be not the homilist) and the assistants are seated in the sanctuary. After the homily the homilist returns to his seat. The celebrant and assistants return to the foot of the steps leading to the Alter, facing it. All turn to the east. The celebrant rehearses the Creed, the people following. In the Creed at the Name of Jesus due reverence should be made, and a reverent short pause at the words 'and was made man.'

## CREED

At the conclusion of the Creed the celebrant turns to the people and reads the sentences of Offertory. The deacons of the Seven, having collected the tithe offerings from the several receptacles at the entrance to the Church during the Anthem after the Epistle, bring them now to the upper choir and present them to one or more of the elders, and from the latter the celebrant receives them at the table of the Prothesis and places them thereon. (The chief or other deacon appointed for the purpose follows them with the incense-boat and places it on the same table). The rest kneel at the access to the upper choir. The celebrant then kneels with the two assistants at the access to the sanctuary and says the prayer of Offertory.

OFFERTORY SENTENCES  
PRESENTING OF TITHES,  
etc.  
PRAYER OF OFFERTORY

All rise. The celebrant goes to the Altar, the two assistants to their places at the foot of the steps leading to the Altar. The chief deacon pours a small quantity of water into the vessels containing the wine—action clearly visible to the people.

Vessels containing wine, those for reservation, the paten containing the unleavened bread, with extensive directions, are passed to deacons, assistants, and celebrant, and are

placed upon the Altar. (The incense used to be lighted here). The Anthem meanwhile has commenced. At the close the celebrant exhorts to prayer that their sacrifice may be acceptable; he turns to the Altar; and all kneeling says the prayer of Oblation.

## PART II OF THE EUCHARISTIC SERVICE

### ANTHEM (PSALM XLIII) EXHORTATION TO PRAYER and R

#### PRAYER OF OBLATION

The celebrant rises and turning to the people gives the Salutation.

#### SALUTATION "The Lord be with you" and R

All rise. Facing the people he says the Sursum Corda,

#### SURSUM CORDA and R

after which he turns to the Altar and repeats the Preface,

#### PREFACE "It is very meet, right and our bounden duty . . ."

to which the Response is the Sanctus with additions.

#### TRISAGION

After the Sanctus all kneel, and the celebrant repeats the Lord's Prayer (shorter form) deliberately and in a subdued tone.

#### LORD'S PRAYER

Then he alone arises and proceeds with the Consecration. He suits action to his words—making the sign of the cross on blessing the bread, taking the bread, breaking it, then saying "This do ye . . .," elevates the paten with both hands, and then places it in front of the tabernacle. So with the Cup. At the words "This do ye . . .," he elevates it, and places it behind the bread.

#### CONSECRATION including EPICLESIS

Replacing the veils and covers on the vessels, and after a short pause, still standing, says the Prayer of Oblation after Consecration.

#### PRAYER OF OBLATION AFTER CONSECRATION

Here followed formerly the Incensing and the anthem connected with it.

#### (INCENSE and ANTHEM)

And then the prayers of Commemoration. In this, if the Angel, because of infirmity or other reasons cannot fulfil the entire service himself, can have one or two other elders, not being the two assistants, to offer these prayers.

COMMEMORATION OF THE  
LIVINGCOMMEMORATION OF THE  
DEPARTED

After the final prayer aforesaid, "Hasten O God . . .," the celebrant places in the vessels for reservation, and then deposits in the Tabernacle, the Sacrament to be reserved. He places the paten with the bread on his left hand, the chalice on his right. While these several acts are performed a hymn may be sung or the people may sit or kneel, i.e. while preparing for the Communion. As soon as the Sacrament is placed within the Tabernacle the deacon lights, from the Lamp on the Gospel side, the lamp used for burning before the Sacrament. The two lights at the Altar are left burning till the service is ended.

The celebrant turns to the people. All stand. He repeats introductory words,

CHRIST OUR PASSOVER, etc.

turns to the Altar, and, all kneeling, says the first prayer.

WE DO NOT PRESUME . . .

The Agnus Dei is said or sung

AGNUS DEI

and the celebrant alone, rising, repeats the prayers.

LORD JESU CHRIST . . . , etc.

O HOLY GHOST . . . , etc.

While repeating the next sentence, and during the response, his hands are extended over the gifts.

HOLY THINGS TO . . .

After the response he turns and gives the benediction of Peace.

THE PEACE

Kneeling he partakes of the Sacrament in both kinds. Rising he administers, while all continue to kneel, to the two assistants. He arranges the vessels in connection with the assistants and administers to those who are communicating in the following order: 1. ministers taking part, 2. any Angels present vested as such, in order of precedence, 3. other priests, including Angels vested as priests, 4. the Seven deacons, five other deacons who, 6. bring up the underdeacons, choristers, acolytes, and the rest of the laity. The Sacrament is received as Cyril of Jerusalem prescribes. The celebrant is at access to sanctuary while administering.

THE COMMUNION

In giving to each one he says "The body of our Lord Jesus Christ given for thee," "The Blood of our Lord Jesus Christ shed for thee," to which in each case they answer Amen. Except in special cases (infirmity, etc.) the Sacrament is to be received kneeling. Celebrant and assistants return to their places facing the Altar; all rise, and the post-Communion anthem is sung.

## POST-COMMUNION ANTHEM

The vessels, except those for Afternoon Communion, are placed on Table of Prothesis and covered.

All kneel. The celebrant says the post-Communion Prayer or Prayers.

## POST-COMMUNION PRAYER(S)

All rise and sing the *Te Deum*, and after a pause, the *Gloria Patri*; or the latter alone if there is no *Te Deum*.

## TE DEUM

## GLORIA PATRI

The celebrant then turns and pronounces the Benediction.

## BENEDICTION

In leaving the Church, the Angel precedes, then the two assistants, then other ministers who have taken part in the service.

III. SYLLABUS OF RELIGIOUS INSTRUCTION <sup>4</sup>

- I. The Doctrine of the Holy Trinity.
- II. The Incarnation.
- III. The Atonement.
- IV. The Church—its Constitution and Economy—One Body—Wherein:—
  - (1) Headship of the Lord
  - (2) Membership of those in Christ.
- V. The Means whereby the above benefits are received, viz.
  - (1) Baptism.
  - (2) Eucharist and Communion.
  - (3) Renewal of vows (offering explained).
  - (4) Laying on of hands preceding.
- VI. The Office and Mission:—
  - (1) Of Apostles.
  - (2) Of the other Ministers in the Universal Church.
- VII. In the Particular Church:—
  - (1) The One Altar.
  - (2) The Angel.
  - (3) Relation to Apostles of Angels and Six Elders.
  - (4) Fourfold Ministry.
  - (5) Deaconship—the Seven and other Deacons.
- VIII. The Worship of Almighty God in the Church.
  - (1) Intercession offered by Apostles.
  - (2) Service of Holy Eucharist in the Particular Church on the Lord's Day.
  - (3) Intercession by Angel of Church at Morning and Evening Prayer.
  - (4) The functions of the Seven Deacons at Worship.
  - (5) Proposition of the Sacrament.

4. See Chapter Twenty Two.



- (6) Lights.
- (7) Incense.
- (8) Tithe and the manner of its payment.
- (9) Weekly offerings:—
  - (a) For expenses of worship;
  - (b) For the poor;
  - (c) For Evangelists' work.
- IX. Meetings for exercise of spiritual Gifts.
- X. Sermons and Ministries of the Four, or by Deacons.
- XI. Chrism: Anointing Oil.
- XII. Festivals and days of observance:—
  - (1) Meaning and purpose of.
  - (2) Offerings proper to be made at such seasons.
- XIII. Offices for private occasions.
- XIV. General instruction:—
  - (1) Catechism.
  - (2) Sending for pastor, etc., in sickness.
  - (3) Seeking counsel of ministers.
  - (4) The meaning and use of the several Offices in the Book of Liturgy.
- XV. The Church the proper place for confidence with Priests.
- XVI. The duty and blessing of family worship and the order thereof.

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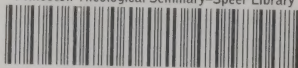




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